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# Zion's Herald

WEDNESDAY, NOVEMBER 16, 1904



THE HARVEST MOON

From the painting by Charles Sprague Pearce

## "Governor Bates a Martyr to Principle"

From the Boston Transcript.

A GOVERNOR of Massachusetts who for two years has served the State with ability, honesty and fidelity, has just been defeated and almost spurned and flouted at the polls, and, of course, it goes largely without saying that this result was due to the hostile votes of some of his own party. Had he shown reactionary tendencies, had he cherished visionary schemes that threatened the stability of our institutions, it would be easy to account for this political overturn; but he has done none of these things. He has been safe, sane and conservative. He has shown that under his stewardship no harm to public interests was to be apprehended. He has carefully maintained the dignity of his high office, and yet on the latest occasion that the voters of the State had an opportunity to register their opinions they sent him to defeat with an emphasis that was little less than cruel, and which no reasons or combination of reasons thus far advanced can show to have been deserved.

It is hardly stating the case too baldly, after eliminating lesser factors, to say that he has been betrayed by the two Legislatures that have sat since he became governor—the last Legislature especially. Friction has been growing from the start, and that body has seemed to take an almost malicious pleasure in embarrassing the executive upon every opportunity. It was frequently said last winter that such and such a measure was intended "to put Bates in a hole." For a Legislature to exercise its ingenuity to play at cross-purposes with the Governor reflects not upon the latter, but upon its own quality. It shows a pettiness of motive that does not promise well for the serious business in which it may engage.

The Governor has left the Legislature with a free hand. He deliberately chose the policy of giving it a free hand and liberty to exercise its own judgment without interference from him. He has respected to the fullest extent the prescribed distinction between the co-ordinate branches of government, the executive and the legislative. When enacted legislation came to him he, as in duty bound, gave it careful scrutiny and confirmed or vetoed it, as his conscience and judgment dictated, and few men in his position have followed more closely the leadings of this monitor and guide. The Governor vetoed a large number of bills. Only one of these was passed over his veto, showing that the members in most cases lacked the courage of their votes. The bill that was passed

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over his veto at the close of the session was the last malignant thrust, and that was declared unconstitutional by the Supreme Court.

Most of these bills were demagogical in character. They were in the interest of classes, but not in the interest of the public welfare or public economy. They were extraordinary and extravagant bills. They were bills which no majority would have dared to vote for, had each member been obliged to stand before the public as individually responsible; but as long as that responsibility could be divided among several hundred, they were willing to in-dorse these vote catchers and place upon the Governor the whole burden of dealing with their cowardice and bad faith. They have, in fact, made Governor Bates a martyr to principle. They made his path unnecessarily thorny, and perhaps are mainly responsible for furnishing the conditions that have resulted in his political discomfiture. The judgment of the future will give his administration that vindication which the present withholds, while the victory to his betrayers will be but Dead Sea fruit.

## DR. UPHAM IN SAYBROOK

MABEL CASSINE HOLMAN.

I SEND a tribute to the memory of the late Rev. Dr. S. F. Upham. For a number of years Dr. Upham spent a few days during the summer months in the beautiful village of Old Saybrook, at the mouth of the Connecticut River, and always preached in the old Congregational church, organized in the "Great Hall" of the old fort on Saybrook Point in 1646. The people of Saybrook looked forward to his coming. He made many friends, and his sermons will never be forgotten, especially the last one, preached soon after the sudden death of the pastor, Rev. Barnard Paine, from the text, Matt. 17: 3, said to have been "the grandest sermon ever

preached in the old church." It was with real sorrow we read of his death.

Dr. Upham enjoyed driving about the old village and seeing the places of early historic interest. He often said: "Had I time, I should so like to write the history of the town."

I would like to mention, briefly, some of the items of its early history, which so interested Dr. Upham. It was here the "Saybrook Platform" was formed. In the year 1668 the Connecticut Legislature passed an act authorizing four distinguished ministers—one from each county of the colony—to meet at Saybrook and devise some general plan of church government and discipline under which the churches of Connecticut might be united. In 1708 the third church council met at Saybrook, and formed the famous "Saybrook Platform." In 1709 the Legislature ordered that the General Association revise and prepare for the press the three parts of the "Platform," and in the next year—1710—it was issued by Thomas Short, of New London, the first book ever printed in Connecticut.

It was in Saybrook Yale College was founded, in 1701. Fifteen commencements were held here, and fifty-five young men took their degrees. A bowlder in the cemetery at the Point—one of the oldest in the State—marks the site of Yale College. It was in this old burying-ground Dr. Upham was so interested. Here are buried seven of the ministers who preached in the Congregational church. The oldest stone marks the grave of Rev. Thomas Buckingham, who was one of the founders and trustees of Yale College, buried in 1709. Here, too, lie the soldiers who fought in the Revolutionary War. The first white child in Connecticut was born in Saybrook; and the grinding-stone of the old windmill, erected by his father, Lion Gardner, in 1646-7, is still standing. At the entrance of the old burying ground is the grave of Lady Fenwick, the first white woman buried in Connecticut.



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### John Morley on "America"

JOHN MORLEY, who has been entertained at Washington by President Roosevelt, delivered in Chicago, before leaving for the national capital, a lively address, in the course of which he said that he watched the progress of the United States "with interest and awe." He told the merchants of Chicago that free trade, on which the British election will turn this year, will be the salvation not only of England, but as well of the United States. Mr. Morley praised the educational systems of Chicago. He declared that the prophecy that America is to be the greatest power on earth is coming true. There is not a European power that does not, in view of the resources, strength and energy of Americans, covet their friendship and good feeling. That the future will bring some knotty problems of an international scope for solution, is evidently Mr. Morley's opinion, for he advises Americans to keep their powder dry and their diplomats active.

### Danger from Arsenic in Clothing

THE Department of Agriculture at Washington has been investigating the amount of arsenic used in coloring wall papers and in preserving articles of clothing. A few samples of wall paper purchased in the open market and examined contained more than 0.1 grain to the square yard, which is the maximum quantity allowed by the law of Massachusetts. This State is the only one in the Union having a law regulating the use of arsenic in wall paper and wearing apparel. Numbers of stockings were found on examination to be heavily charged with the poison, black stockings appearing to contain a larger amount of the drug than colored stockings. Furs and fur rugs were found to contain from 20 to 1,700 times as much arsenic as would be allowed by the Massachusetts law. Poisoning caused by wearing garments containing arsenic is a very real danger and menace to health, which is often overlooked. Many cases of arsenical poisoning may be traced to a small abrasion of the skin of the feet or neck being

brought in contact with hosiery or furs containing small quantities of arsenic.

### Metal Office Furniture

CONFLAGRATIONS which have occurred recently in the business sections of several large cities have had the effect of increasing to a considerable extent the use of metal office furniture. An impetus has been given to the use of this style of furniture by the discovery that several desks and racks made of metal withstood successfully the severe ordeal of the Baltimore fire. Wooden furniture will warp and twist, in case of a fire — even if it does not itself burn up — the joints parting and the drawers becoming all awry. Metal furniture is to be approved from the sanitary standpoint. It is claimed, too, that it is not inartistic. Desks and cabinets of metal will also to a degree serve as repositories of papers, although, of course, not affording as great a protection against burglary or fire as safes specially made for that purpose and well lined with non-conducting materials.

### Soil Making from Bacteria

IT has been generally supposed that the process of soil making by the reduction of rocks to sand or clay is due principally to the action of the weather. It has now been found by scientists that bacteria are important agents in soil making. What is called "weathering" is largely due to living organisms. In the formation of soil from rocks it is not so much the air, the rain, and the frost which perform the work, so important for the purposes of man, as it is the busy bacteria. Until recently it has been supposed that no bacteria could live without organic food supplies. Yet the bacteria that live on bare rocks get their sustenance from the rocks and from the air, and in their own life processes actually store up organic matter. They are soil makers, fertility producers, advance agents in the making of a farm. They absorb and utilize the dioxide of the air, and when they perish the carbonaceous compounds so formed are in part left as a component of what is called the humus element of soil.

### Gifts to Libraries

ACCORDING to a report presented at the recent annual meeting of the American Library Association in St. Louis, 506 gifts were made to libraries during the year 1903-1904, representing in all 137,318 volumes and a total of \$6,103,137. Of the total amount of money given the sum of \$1,507,600 was donated by Andrew Carnegie for buildings \$2,750,419 from various donors for buildings,

\$732,359 as endowment funds for general library purposes, \$198,654 for the establishment of book funds, and the balance for the cash purchase of books, for sites, and for various other objects connected with libraries. In the distribution of the one hundred gifts from Mr. Carnegie, aggregating \$1,507,600, the North Atlantic division of States received \$505,800, the South Atlantic \$100,000, the South Central \$75,000, the North Central \$601,800, and the Western \$225,000. Two gifts were for branch libraries, 13 for college libraries, one for an institutional library, one for library equipment, and 83 for public libraries. The report urged that the Library Association should consider means of securing fuller and more accurate reports of gifts in future.

### Consumption of Intoxicants

ACCORDING to the latest bulletin on Commerce and Finance issued by the U. S. Department of Commerce and Labor, France leads in the consumption of alcoholic liquors. While Russia, for the period under review, consumed 172,550,000 proof gallons of spirits, as against 97,177,968 gallons consumed by France, the large consumption of beer and wine by the French brings the total charged to the credit — or discredit — of France to the enormous amount of 1,729,111,568 gallons. The United Kingdom and Germany are also enormous consumers of intoxicants. France leads in the consumption of the most concentrated beverage, spirits, at the rate of 2.51 gallons per capita, the other countries following in this order: Sweden, 2.13 gallons; Germany, 2.11 gallons; Belgium, 1.42 gallons; the United Kingdom, 1.38 gallons; the United States, 1.33 gallons; Russia, 1.29 gallons; and Italy, with only .34 gallon. Belgium leads the world as a beer-drinking country, while France and Italy show the greatest wine consumption.

### Novel Schools in Germany

THE fame of the Germans in the fields of higher academic instruction has long been great, but of late Germany has been showing a considerable degree of enterprise, also, in the sphere of the secondary or common school. Two new projects in this line have recently been attracting notice. One of these is a "school in the woods" for weakly children, which has been very successful, 119 children attending the school, and being given a free railroad ride thither each day from Berlin. They began their work early in the morning, with a meal of bread, milk and jam. At ten o'clock lessons were suspended for another meal of similar character. At noon the lessons stopped, and a substantial dinner of meat and vegetables was

served. After an hour's rest and further lessons the children had another luncheon, and at six a supper of warm soup and cocoa. The pupils were found to have gained on an average five pounds in weight. Another novel school is one suggested by the Count of Wurtemberg, which shall have as its object the instruction of people who are considering the advisability of emigrating to other lands. A prospective emigrant may take a course at this school which will instruct him as to the history and economic conditions of the country to which he wishes to go, and in regard to the various industries which flourish there. It is hoped by the Count that many after attending the school and hearing an unvarnished tale regarding the countries of their intended adoption will repent of their venturesome purpose and remain in the Fatherland.

#### Mail Service of the United States

THE aggregate annual letter and newspaper mail of the world amounts to 82,500,000,000 pieces, of which 8,500,000,000 go through the United States mails. In this country there are 75,000 post-offices and 500,000 miles of postal routes, with a yearly travel over them amounting to 500,000,000 miles. The service costs over \$150,000,000 a year, but the receipts now almost equal the expenditures, and have doubled in the last ten years. In 1860 the total postal receipts were \$8,000,000, which was then considered an extraordinary sum. If it were not for the \$22,000,000 spent in establishing the rural free delivery, which now serves one-seventh of the population of the United States, the Post-Office Department would be self-sustaining.

#### Russo-Japanese Arbitration

INTEREST has been excited this past week, both in Europe and in America, by rumors that efforts are being made by Queen Alexandra and other notable personages to bring about peace between Russia and Japan. Queen Alexandra has been working personally to influence the Dowager of Russia and the Czar to agree to consider proposals for peace. Lord Lansdowne, the British Foreign Secretary, speaking at the Lord Mayor's banquet in London, Nov. 9, made a strong plea for peace and arbitration, which was probably designed as a covert appeal to Russia to agree to a cessation of hostilities. It is considered significant, however, that the Russian newspapers have ignored Lord Lansdowne's suggestion, and have concerned themselves only with his unwelcome utterances on the subject of the punishment of the Russian officers involved in the North Sea incident. Japan, according to Baron Hayaishi, the Japanese Minister to England, is ready for peace — after the fall of Port Arthur. Japan apparently would be favorable to a termination of the costly struggle on the basis of a mutual evacuation of the territory of Manchuria. The State Department at Washington reiterates its determination not to interfere except on requests from both the belligerents — which is the official attitude of the British Government — but it is hoped that before long some method may privately be devised (for even great Governments find

it convenient at times to act through private instrumentalities) whereby such diplomatic barriers to arbitration may be overcome.

#### Chinese Military Resources

FEW countries have such excellent material for an army as has China, where the whole population of 420,000,000 consists, so to speak, of but one people, displaying substantially the same racial qualities. The Chinese is long-lived, tenacious of life, and thrives in every climate in spite of heat and cold. He is extremely thrifty, and therefore easily supported. The Chinaman has nerves of steel, seldom needing the services of a physician, and bearing pain with the greatest stoicism. These are qualities which could be readily utilized, if the occasion should arise, for the creation of a Chinese military force which would be more than a trained mob, and with which Europe would find it difficult to cope. But at present there appears to be no prospect that China will mobilize her hardy hordes, or initiate a campaign of thorough military training among her people. The Chinaman is very teachable, and what he once learns he never forgets, but he has not yet elected to be taught the art of war.

#### Progress of Siam

THE King of Siam, His Majesty Chulalongkorn, who succeeded his father in 1868, has introduced many reforms in the government of that kingdom. Siam has no written constitution, but its affairs are directed in an enlightened manner by a paternal Government that has the good of the people at heart. The Government is now embarking on an extensive irrigation scheme which will embrace the greater portion of the great Menam Valley, the aim being to extend and improve the rice crop, and to make dry-season crops possible. Siam has made a good showing at the World's Fair, where the various industries and institutions of the country have been illustrated or described by representatives of the progressive little kingdom in an interesting fashion. Bangkok, the capital of Siam, now has a fine electric street railway system, and is well lighted by electricity. The most valuable tree in Siam is the teak, the cutting and preparation of which for use is an art. Trade is increasing constantly, encouraged as it is by a sense of confidence in the Government. Education on modern lines is being introduced, although the education of girls as yet is neglected. The judicial system works admirably, facility of appeal being afforded, and litigants taking advantage of such rights of appeal very systematically and freely. All this development, of course, is but a partial progress, but it is a beginning, and augurs well for the future of the "Land of the White Elephant."

#### Health Problem at Panama

IT is well known that for the past fifty years, since the building of the Panama Railroad was first undertaken, the health conditions along its route have been exceedingly bad, and the mortality among the employees has been very great. Colonel William C. Gorgas, of the Med-

ical Corps of the United States Army, who will have charge of the sanitary work at Panama, writing in a recent number of the *Review of Reviews*, states that in building the Canal this country inaugurates what is "probably the largest, most difficult and most important engineering work ever begun by man." The sanitation of the Canal strip will be a very urgent enterprise, and to remedy the unhygienic conditions which now obtain there, it is proposed to apply the most modern methods of controlling infectious diseases, and to endeavor to accomplish for that pestiferous district the same excellent results that have been achieved in the mastery of the yellow and malarial fevers in Cuba. So far as sanitation is concerned, the Canal strip will be practically an independent State, and will have all the various health and quarantine departments that now exist in civilized countries. The sanitary engineer will not only be privileged to advise on all matters connected with drainage, but likewise on those bearing on camp construction. The mosquito, as the infecting agent of yellow and malarial fevers, will receive special attention. It is proposed to organize mosquito brigades, as was done in Havana, and by such means to destroy the breeding places of the insect, and also to inspect all persons suffering from malaria and to keep them under daily treatment until the malarial parasite has disappeared from the blood. Thus it is hoped that when unacclimated individuals appear on the Isthmus they will find clean, uninfected villages.

#### Industrial Safety Devices

WHILE America may claim to be the foremost nation in the world in the invention of safety devices and appliances, its industrial death-rate is the highest of all the manufacturing nations. It appears that many American manufacturers are careless of the lives of their workmen, or will not put into practical operation the safety devices which are approved in theory. An effort is being made in New York to establish a "museum of safety," which has attracted the widespread attention of manufacturers. Many of the devices intended to protect workmen from injury in various dangerous employments — and such employments are more numerous than the general public supposes — are merely of local use, but others might well be imitated in other sections than those in which they originate. A museum of safety, or clearing-house for protective ideas, would form a nucleus for working plans and models of all devices intended to guard workmen from their own carelessness or from conditions over which they have no control. In Amsterdam there has been for some time such a museum, which has demonstrated the value of educating the public in the use of safety appliances. In Germany manufacturers have united in a movement to lower the death-rate. The museum at Amsterdam contains grouped within it hundreds of practical safety devices gathered from all parts of the world, and it has been instrumental in furnishing a large amount of useful data to the general public. It is proposed to mold the New York institution after the successful Amsterdam model.



## BANQUET AND RECEPTION

Boston Methodist Social Union in Mechanics Hall — Nearly 900 Present — Masterly Addresses from Bishops Thoburn, McDowell, Governor Bates, and Bishop McCabe — Delightful Reception follows — Unique Social Event.

THE November meeting of the Union was a reception and banquet in Mechanics Building to the members of the General Missionary Committee, including the Bishops, the missionaries, and visiting editors of the church papers. About nine hundred people were present, and the enthusiasm of the occasion was in proportion to the unusual attendance.

After the banquet in Talbot Hall, those present united in singing, "As shadows, cast by cloud and sun." Prayer was then offered by Bishop Andrews, after which President Warren of the Union introduced Bishop Thoburn. The Bishop referred to his experience forty-six years ago, when he gave himself to India, sailing from Boston on a vessel loaded with ice, which took one hundred and twenty days to cross the seas. The craft had to go a long way out of its course to get favoring breezes, and they sailed through a climate where they diverted themselves on the 4th of July by "snowballing." His early and discouraging experiences in India were of thrilling interest, especially the story of his later successes. He said, in part:

I first came to Boston nearly forty-six years ago, and the associations of that visit are always vividly recalled when I revisit your goodly city. I was on my way to the distant land where a life-work of rare privilege, if not of great success, awaited me. I often recall the feelings and expectations of those far-off days. I had but a dim idea of the magnificent opportunity which the church was giving me. I thought of a remote little mission station in a distant part of a mysterious land called India, where I was to spend my days in trying to teach a few hundred, or perhaps a few thousand, people the way of life. It is true that an expression of Dr. Olin's, in which he spoke of founding Christian empires in the East, had taken hold of my imagination, but as yet this seemed more poetical than practical. But it meant more than a poetical dream. It was an inspiration from God. The Lord of the harvest was calling our church to a magnificent task. A mighty and spiritual empire was to be founded and built up in that distant realm near the golden gates of day, and a very important part of the great enterprise was to be assigned to our own church. The missionaries of that day were favored of God in a special manner, and His blessing followed them in a special manner. A mere handful of converts awaited us on arrival in 1859; but Bishop Warne, who leaves us tomorrow, will find a Methodist community of 150,000 persons, of all ages, on his arrival in India a month hence. Our brethren are preaching in our vast field in thirty-six languages. Our work spreads far beyond India to the great islands of the equatorial seas. Our splendid field embraces 350,000,000 souls — a population about three times as large as that of the Roman empire in the time of Augustus Caesar, a population embracing more than one-third of the human race at the present day.

Our Saviour has taught us not to undertake a great enterprise without sitting down to the sober task of counting the cost. I often fear that we are prone to forget this injunction, and especially prone to do so in connection with our great missionary enterprise. What will be the cost of such a work as we have in hand? In the early future it will demand more than a thousand missionaries and ten million dollars a year. Nothing less will suffice. And the demand will be met. Our people are rapidly learning the actual meaning of the missionary enterprise, and they will soon measure up to their responsibilities. We live in an age of opportunity, an age of golden opportunity. May God help us to remember that opportunity and responsibility are inseparable terms!

The president introduced Mrs. William Butler as our revered and beloved guest of honor, and she was accorded marked recognition by the entire assembly. Mr. T. D. Collins was introduced as "one who speaks by example and not by word." Bishop McDowell, who was presented as "a man discreet in speech, keen in analysis of motive, strong in presentation of our faith, not in method only, but as truth and life," spoke with characteristic finish and force upon the Christ thought and purpose possessing the church and evoking now the life and desire to bring in the kingdom everywhere. Here is the secret and source of "vital Methodism." The Bishop said, in part:

The Methodism from the ends of the earth is here in Boston at present. The Methodism that is here seeks to extend itself to the ends of the earth. Only a vital Methodism can do that. What impression for Christ shall our church make at home and abroad? In a few sentences let me hint the answer: It will make the impression of being vitally related to the living Christ. It has its roots in history, and would not out away its past, but its connection with the Lord of life is in the present tense. It doubts not that Christ was. It doubts not that He is. It doubts not that He lives forevermore. It does not handicap itself with a question either as to the deity of His person or the deity of His work.

Following Mr. Wesley, it will make the impression of that holy liberty which makes true faith, sound living and divine activity possible. Following him, also, it will seek to transform the wills, the emotions, the thoughts, the lives, the characters of men everywhere. He tried by God's grace to make better men out of the Englishmen of his day. By the same grace vital Methodism will seek to make better Americans and Chinamen out of contemporary material. He tried by God's grace to make a better England in his day. Vital Methodism will save the man in the society and the society about the man.

It will make the impression of life's completeness in Christ. It has no use for withered hands except that it may restore them. It will not seek to save the world either with poverty of intellectual life or barrenness of spiritual power. Its symbols will still be the open book, the classic lamp, the altar and the cloven tongues like as of fire.

Vital Methodism will make upon the world the impression that it ever stands with the Lord in the synagogue saying, "The Spirit of the Lord is upon me," and ever goes out with him to teach men the truth, to cure men's diseases, to care for earth's children, to be eyes to earth's blind, ears for earth's deaf, to "take the whole round world and lift in every way, and bind it by gold chains about the feet of God."

President Warren introduced Governor Bates as one of the silent guests, remarking that "a man does not amount to much until he has been cut back to thicken out his growth." Governor Bates, rising to bow his response, received a tremendous ovation, the entire audience rising, cheering, waving the Chautauque salute, and demanding that he speak. The cries, "Speech!" "Speech!" became so tumultuous and persistent that he was obliged to gratify the demand. He was humorous and exceedingly happy and pertinent. Every sentence and word fitted the occasion and the need. The writer never heard an apter or more taking address. Alluding to his recent political experience, he said, in part:

That's the rashest thing that your president has ever uttered. I'll only say a word here — at least, I'll try to — in acknowledgment of your kind reception. This is the warmest thing that I have seen since last Tuesday, though I've seen some very hot men. Now I don't know whether I can quote Scripture correctly tonight, but there's a verse that runs something like this: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth." But a cyclone is a bad thing. It has no body, so you can't fight it; it has no brains, so you can't reason with it; and it has

no heart, so you can't bring moral suasion to bear on it. You simply know you have met it and you feel thankful that you are alive.

Now, I came here knowing that misery loves company; feeling that I'd had the two year limit applied to me, as so many of you have, and I didn't know where I could find so many sympathizers as here at this meeting. However, I shall soon be at liberty; and I want to say to these good Bishops that I am not objecting to anything, even if it should be an appointment to Alaska, for I have gone through an experience that would fit me for almost any climate. Bishop Thoburn did not need to leave Boston to get the chill on an ice-craft, nor sail into a climate where he could snowball in July, nor go out of his course to get a strong breeze. Boston can furnish all these.

I am glad to extend to you the welcome of the dear old commonwealth, which, after all, is the best commonwealth in the world. We are a great missionary State; we have sent our missionaries out all over the world, and it has been as impossible to confine us as it has been to confine the great Methodist Church. It is a pleasure to welcome the representatives of this robust, progressive movement that is making the world its parish and doing so much for the uplifting of man.

At the conclusion of his most happy and forceful address there was prolonged applause, ending in a call for three cheers for the Governor, which were given with a will.

Bishop McCabe, on being presented, received a most hearty welcome. He began by saying that this was the greatest banquet he had ever attended. He had been present at Methodist banquets in Philadelphia, New York and Chicago, but Boston beat them all. He considered it a great privilege to sit on the right hand of the man who would rather be right than be Governor, and on the same platform with the foundress of the Woman's Foreign Missionary Society. "What a great Methodism you are in New England after all; but what a family you would be if you called all your children home who have made and molded the Great West, Ohio, Iowa, and away out to the Dakotas!" He then spoke of the recent past of the church, and called attention to the fact that our increase in twenty years is over 1,200,000 members — a very large increase. He continued, in part:

It is as though the whole city of Philadelphia had joined our church — men, women, and children. It is by far a larger increase than can be claimed by any other denomination in the same length of time. Yet it is not great enough. We ought not to be satisfied with doing as well as others. God is expecting every one of us to invest his life in the glorious work of bringing the world to Christ. We have 18,000 pastors, 350,000 Sunday-school officers and teachers, and 8,000,000 Sunday-school children, and then we have 2,000,000 members of our Epworth League. What is there unreasonable in asking and expecting this mighty army of Christian workers to bring one million souls into the kingdom of Jesus every year? We can do it. We ought to do it. This great assembly is a council of war. We ought to think, talk, and pray about evangelistic methods. We have proved that we can raise money by the million. Now let us prove that the old fire of Methodism is still burning, and we can bring souls to Christ by the million. The church needs such a great forward movement, and the country needs it, and the world needs it. "O Lord, revive Thy work!" "In the midst of the years make known."

At the conclusion of Bishop McCabe's address there was loud and general call for Bishop Fowler. He thanked the audience while he begged to be excused. "We wait Thy triumph, Saviour King," was then sung, after which the benediction was pronounced by Bishop Fowler.

A reception followed in Paul Revere Hall, those in the receiving line being substantially the same as were seated on the plat-

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## SACRAMENTAL THANKSGIVING

WHETHER we are sympathetic or not with ecclesiastical ritual, we cannot fail to recognize the fact that the venerable forms of the Christian Church are the utterance, on the whole, of the profoundest experience of the Christian people.

"The litanies of nations came,  
Like the volcano's tongue of flame,  
Up from the burning core below,  
The canticles of love and woe."

Such a crystallization of the deepest insight and profoundest experience of the spirit is found in the words which are used in the distribution of the holy communion: "Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith, with thanksgiving;" "Drink this in remembrance that Christ's blood was shed for thee, and be thankful."

Thus thanksgiving is given its true place in the greatest and holiest of the Christian sacraments. It is the intuitive perception that thanksgiving is sacramental put into religious formula. By identifying gratitude with the exercise of the supreme religious act of communion, it is dignified with a glory which belongs to it by right. A sacrament is the outward sign of an inward grace. All the elemental forces of the spirit are sacramental; the Holy Supper itself ceases to be a repast of food and drink only because Infinite Love has lifted it into a new category.

Gratitude, therefore, is essentially a profound and spiritual thing. It is to be classed along with love and trust and reverence in the sublime group of the soul's ultimate realities. The person who is disloyal to gratitude, therefore, does radical wrong to the very holiest and most gracious powers of his spirit; while he who is true to the impulse that bids him be thankful, proves loyal to the very whisper of God within his own breast. Indeed, the supreme culture is realized in this sacramental loyalty to the essential graces. Not only does external character take on charm and sweetness, but the very central fires themselves are fed to finer flame when we respond to the impulse to be thankful. A hard and bitter spirit need not be the product of a hard and bitter life. It was a blind woman in an upper room who taught us this. She told us of her grandchildren, of her daughter's hard work in the factory by day, and then the long evenings which they spent together. A geranium was blossoming in the attic window, and the blind widow's heart was a very garden of God all aflame with the flowers of loving thanksgiving and reverent trust. Every day she had been keeping the Holy Supper in her upper room. Gratitude had become sacramental. Her words and her shining face were simply the outer signs of an inward grace.

There is power in this inner temper of thanksgiving to move the spirit to planes of joy and achievement to which we cannot be lifted without it. Gratitude creates new, fine impulses as it is exercised. Its first element is appreciation. Sensitive spirits, in the response of thanksgiving, know the joy of the birth of new resolution. We spring with eagerness to

do the bidding of that which has filled our hearts with thanksgiving. We heard a boy utter the profound philosophy when he said one day: "Thank you, mamma, I will be a better boy." Underneath the child's sentence lay a great truth which we often forget. Conscious gratitude aroused never leaves us simply content with the ritual of expressed thanksgiving. It leads us to the holy resolve that we will be something better and worthier because of the gift bestowed.

Like all sacramental functions of the spirit, gratitude knows its special seasons and its holy festivals; yet it is far more than spasmodic impulse; it is a constant exercise. It keeps its book of hours; it sings in the dawn of awakening consciousness; it dies sweetly with the flooding of the mind by the silent gift of sleep. In the rush of the market and the roar of the factory its gentler melody rises even above the clashing discord. It is heart-throb for the spirit that truly lives.

There is a natural relationship between the ceaseless inner sacrament kept by the soul and the celebration of the high day of Thanksgiving. One is the fine fruitage of the other. The feast is hollow form to the spirit that has not been sensitive to the deeper thrill. The year is crowned by this good feast only to him who has hallowed all its days by appreciation of the Ceaseless Goodness. The special and the social festival is only the gathering up in consummate expression of that which has been general and personal with us throughout the year.

How much, then, can this approaching Thanksgiving mean to our hearts and homes? So much as the continuous sacramental thanksgiving mood has meant to our whole lives throughout the year. This, and also more. Because it is a special day, it may become the means of a fuller recognition on the part of every one of that deeper meaning which lies in the spiritual activity out of which it grows. Just as the gardener rejoices in his first fully-blossomed rose as the beautiful product of his care for the life of the plant, just as he sees in it the gathered strength and richness of all past rooting and expanding and culture, and resolves to be yet more alert and patient with his roses, so we see in Thanksgiving the full expression of sacramental gratitude in the life of every day, and resolve, in the festivity of the special event, to be more loyal to the holy temper of the spirit of which it is the supreme expression. Thus Thanksgiving Day itself becomes sacramental in a new and saving power over the deeper life.

## THE CONGREGATIONALIST DEPARTURE

APPENDED to the report of the commission of the Union Conference of the Suffolk Congregational Churches was mention of the success of the Methodists with their system of organization and consolidation of effort, with economy of force and expense. The example of Methodist and Episcopalian churches had much to do with the departure of the Congregationalists last year whereby they organized their three Suffolk conferences into a Union Conference. The benefit of some form of

joint action was seen in contrast to the existing independency of the churches. Hence this year's experiment is of importance, not only to every denomination with the Congregational form of government, including the Congregationalists, Unitarians, Baptists, and others, but to the Methodist, Episcopal, Presbyterian and other churches which do not have the Congregational system of independent churches.

The report mentioned was presented at the meeting, Nov. 9, with the Old South Church in Boston. It shows that the first year's operation of the supervisory commission has been successful to an extent fully equal to the expectations of the friends of the new system, and that it has not verified the fears of its critics. The commission has stopped always within its limit of moral suasion. It has no authority over the churches. Every result which has been secured has been by friendly advice and by the prestige of disinterested and competent service. All the societies in the territory have co-operated. They include the City Missionary Society, the Home Missionary Society, the Sunday-school and Publishing Society, the Ministerial Bureau, the Church Building Society, and the corporation of the Old South Church. The Congregational Church Union has been the constant "back log" of the commission. Two constructive church-building enterprises have been greatly helped. One new outpost has been occupied at the suggestion of the commission. One case has occurred of investigation and hearing, with arbitration of differences by the commission, which was accepted by the parties and thus a controversy was quietly settled. Denominational comity was illustrated by the hearing given to officers of a suburban church of Episcopalians, where the officers originally had been Congregationalists, but then the church had become a community church and was largely broad church Episcopalian, without connection with any diocese. The commission discouraged any effort to establish a Congregational church there. In one case a proposed site of a church was abandoned in consequence of the judgment of the commission, and a better site was selected. One field which looked well was investigated and abandoned because another denomination had got a foothold with a Sunday-school. Anomalies in holdings of church property—in one case there was voting on shares, as in a corporation—have been corrected. Cases of church controversies have been considered, and the fellowship of the churches has prevented trouble. Officers of the societies have been helped in emergencies and delicate situations. There is not now a church in the conference in which there is strife. Time and advice given by the commission have had a money value to the churches, in some instances, but there has been no money cost. Architectural assistance from one of the most celebrated firms in the country has been secured free which otherwise would have cost materially. Legal aid has been given with the same liberality, which otherwise would have been a charge to the church receiving it. Business advice of material money value has also been placed freely at the disposal of the churches by the new arrangement. Personal gifts of cash from men able to give have also marked the influence of the commission. It appears from the work of the commission that the work of the denomination in the Union Conference can be pushed with economy of money and strength. The commissioners have had occasion to exercise every class of function authorized by the constitution of the conference and over a



considerable portion of the territory of Greater Boston. The commission discusses the method of dealing with the foreign immigrants, and says that while Congregationalism has reason to expect only a small per cent. from its efforts to increase its membership directly from the foreign element, yet Christianity and patriotism may receive manifold recruits. The matter of reaching the large Protestant element in the lodging house district, giving preaching to foreigners in their own tongues, and other points of local administration, are considered by the commission, showing a strong grasp of the needs and possibilities of the situation. They take up the question of the undermining of weak churches by strong ones which have high-priced pastors. What is called the "pocket borough" system of churches, which pay a minimum of salary to temporary supplies, is regarded as a cause of weakness among the churches. As to their success, they say: "There have been no rebuffs and no unkind words. There are no heartburns as results of harsh action, even though there might have been impatience with our moderation. There has been no backstairs gossip, and no man's burden has been made a public spectacle. If there was one pastor who had been shaken in his position by our inconsiderate attitude or words, we should feel that our year's work was badly marred. . . . Your action in organizing this conference and appointing the commissioners has fitted into a movement which has seen large developments in this single year passed."

Practically, the combination has justified the predictions of the friends of the movement. But it will require the test of time to show whether there will ever be a tendency to increase the powers of the central body of commissioners, and to give them authority to settle the affairs of the independent churches. The moment such a position is reached independency is at an end. The success of the experiment in the Suffolk Conferences is likely to lead to its adoption, or imitation, in other places, and hence this movement becomes of national importance in a large field of religious and denominational activity.

### Epworth League Weekly Column

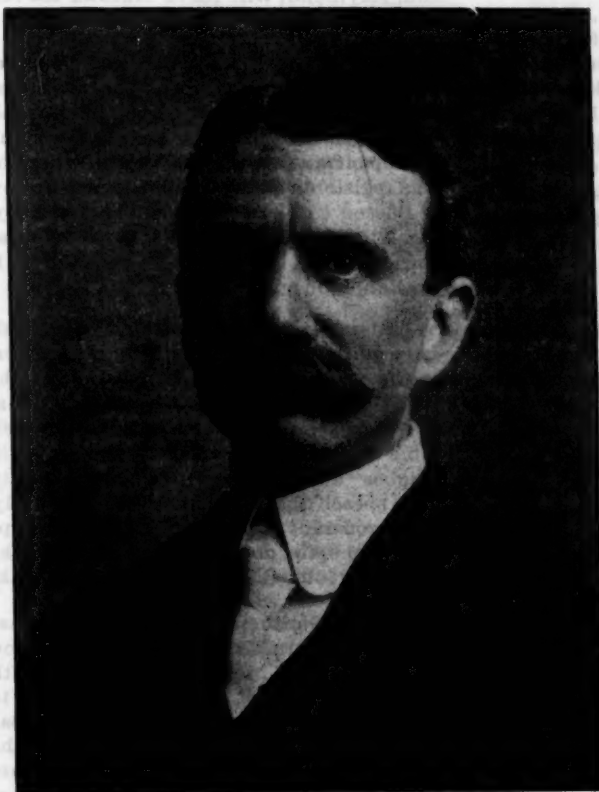
**A**T a meeting of the Epworth League Cabinet of the First General Conference District, held in this city last week, action was taken which suspends the publication of the *Methodist Messenger* and arranges for "a column of League news weekly in ZION'S HERALD." The editor of the HERALD is much gratified that this paper is thus to become the sole local organ in the First District for the publication of all matters of vital interest to the Epworth League. He gladly accepts the proposition, and desires to magnify this mission of the paper. Notices and announcements, messages from the cabinet, brief reports of important meetings, will be given as prompt publication each week as the condition of our columns will permit. This arrangement is very fitting, for the HERALD intends to faithfully serve every interest of the Methodist Episcopal Church within our borders. As far as possible let League news be sent promptly and without duplication. Faithful readers of our church news columns have already noted that our large corps of excellent reporters include their accounts of the activities of the League in the regular work of the churches; and this is as it should be, except in matters of very special League interest. "The Epworth League," as Editor Herben so well said last week at St. John's Church, South Boston, "is not the church, but only a segment of it;" and it

is better not to magnify any artificial lines of demarcation.

### New President at Ohio Wesleyan

**REV. HERBERT WELCH, D. D.**, pastor of the Chester Hill Methodist Episcopal Church, Mount Vernon, N. Y., was, on Nov. 17, chosen by the trustees as the new president of Ohio Wesleyan University, Delaware, O., succeeding Rev. Dr. J. W. Bashford, who last spring was elected Bishop and assigned to Shanghai, China. Dr. Welch has accepted, and will be inaugurated during Commencement week in June, 1905.

This election, which was generally expected, will be received with hearty approval throughout the church. Dr. Welch possesses unusual qualifications for the position. Well born, comprehensively educated, at home in cultured circles, deeply and sanely religious, appreciative of the



PRESIDENT-ELECT WELCH

old, but possessing the modern outlook, a wise and safe administrator, his success is assured from the start. Recent extensive travel and study abroad furnish a happy complement to other qualifications.

Dr. Welch was born in New York city, Nov. 7, 1862, and is the son of Peter A. Welch, of New York, member of the Board of Managers of the Missionary Society. He was educated in the public schools and Brooklyn Collegiate and Polytechnic Institute, Wesleyan University (B. A. '87, M. A. '90, D. D. 1902), Drew Theological Seminary (B. D. '90), and Oxford University, 1902-3; member of Psi Upsilon and Phi Beta Kappa Fraternities. He is a member of the New York East Conference, and has served leading churches, his two previous appointments being Summerfield, Brooklyn (1893-'98), and First Church, Middletown, Conn. (1898-1902). He has contributed frequently to the *Methodist Review* and the leading church papers. Our readers will recall with much satisfaction the series of unusual merit which recently appeared in our columns, entitled "Some Famous English Preachers of Today." He edited "Selections from the Writings of John Wesley" in 1901. We heartily congratulate

this important University upon securing Dr. Welch!

### Education and Inspiration

**W**E have given, on other pages, a quite full report of the great meeting of the General Missionary Committee held in Boston during the past week. We bespeak for it the careful perusal of all our readers. We greatly wish they could all have been present at these gatherings to receive the education and inspiration with which they have been crowded. It has often been remarked, and can but occur to every one privileged to participate in the occasion, that could the church in general hear these debates, and get in touch with the spirit that fills the hours, there would be no trouble in raising all the money so greatly needed. The pressure for advance at every point on every field is simply overwhelming; not more so, perhaps, now than usual—it is so every year. In the nature of the case it cannot be otherwise. God's cause and kingdom are everywhere marching on. Doors more and more are opening on every side. Reinforcements must go forward. Purses must open wider. The heart and mind of the church must get enlarged and adjusted to the imperative demands of the hour.

The church has done fairly well, as will be seen by the treasurer's report, in its contributions during the past year, so that the Committee have been able to make some slight advance at most points. But no one acquainted with the facts can for a moment consider that, as a church, we are doing our full duty in this matter. Only a small proportion are as yet fully awake to its importance. We sincerely hope and largely expect that a fuller awakening on the subject in this vicinity will result from this great Boston meeting.

One in close attendance on its sessions could hardly fail to be deeply impressed with several things—the great ability of the members, their strongly marked individualities, their readiness in debate, the fullness of information they were able to supply on all the topics that came up, and their faithfulness to the duties with which they are intrusted. It is true that the remarks—pungent, pithy, powerful almost always—were not in every case strictly to the point; some of the time appeared to be wasted, as is the case in all such assemblies; the idiosyncrasies of some vigorous minds were decidedly marked; very noticeable was the tendency of nearly all to be intensely partial to, and immensely enthusiastic over, the special fields which they had personally examined; but as there were some in this state of feeling toward all the countries, there was a good chance that the net result should be a just one. And we are persuaded that it is. The church can fully trust that the best things have been done—best under all the circumstances and with the amount of light afforded; and can now go on with redoubled zeal to measure up yet more fully to the splendid opportunities for the advancement of the Redeemer's kingdom

that on every hand await improvement. of Liberal Arts last Wednesday. Prof. J. R. Taylor delivered an address in which the main facts of Bernard's life were given bearing on the present; all present joined in singing some of Bernard's hymns; and Mr. Lester R. Talbot, '06, read in his own translation one of Bernard's Christmas sermons.

### PERSONALS

—Prof. E. Charlton Black has an excellent illustrated report of the inauguration of President Huntington in *Leslie's Weekly* of Nov. 10.

—John Morley, the English statesman and author, arrived in Washington last week, and was a guest at the White House for two days.

—Bishop Warne announces that the Central Provinces Mission Conference is to be held at Jabalpure, beginning Dec. 17, and not Jan. 27, as hitherto announced.

—Rev. John Capen, a superannuated minister of the New England Conference, died in Worcester, Sunday night, aged 76. A suitable notice will appear next week.

—Rev. Dr. F. K. Stratton, Conference evangelist, closed a successful series of revival meetings at Thompsonville, Conn., last week, and is now laboring with the Methodist church at Exeter, N. H.

—Rev. John Legg has been appointed by Bishop Warren to succeed Dr. G. H. Trever, at Whitewater, Wis. At the session of the Wisconsin Conference held at Sheboygan, Wis., Mr. Legg was returned to Park Place, Milwaukee, for the fourth year.

—Bishop Thoburn's visit to the church in Gardner, of which Rev. F. H. Morgan is pastor, was very highly appreciated. After listening to the Bishop on Sunday morning, an offering of \$800 was made for missions, which will be substantially increased.

—Mrs. Mary F. Loomis, wife of Rev. Francis A. Loomis, of New England Southern Conference, passed to her reward, Nov. 4. The funeral service was held in the Methodist church at East Greenwich, R. I., Nov. 6. An obituary will be sent later.

—The Bishops have nominated for the chair of homiletics at Drew Theological Seminary, made vacant by the death of the lamented Dr. S. F. Upham, Rev. Drs. E. S. Tipple and George P. Eckman, of New York city, and Camden M. Coburn, of Chicago.

—Rev. James E. Ferris, of the North Indiana Conference, and Mrs. Ferris sailed from New York on the steamer "Cedric," Wednesday, Nov. 9, en route to Umtali, East Central Africa Mission Conference, where Mr. Ferris will be principal of the Umtali Academy.

—Bishop Neely plans to sail from New York for South America about Jan. 1. He will go by way of Panama, and hold the Conferences on the West coast before proceeding to his residence at Buenos Ayres, Argentina, where he expects to arrive about March 15, 1905.

—Mrs. C. J. Little, wife of the president of Garrett Biblical Institute, passed away on the 9th inst., after a long illness. She was a woman of many attractive qualities and greatly beloved by a large circle of valued friends. Besides the husband, three daughters and a son survive.

—A note from Rev. Dillon Bronson, written at Jerusalem, Oct. 18, says: "Next point to be reached by mail is Bombay, India. Expect to be in Manila, March 1; in Japan, April and May." We are gratified to announce that Mr. Bronson is using his pen more freely for the HERALD, and very interesting letters will soon appear.

—"St. Bernard of Clairvaux" was the subject of the noon meeting of the College

of Liberal Arts last Wednesday. Prof. J. R. Taylor delivered an address in which the main facts of Bernard's life were given bearing on the present; all present joined in singing some of Bernard's hymns; and Mr. Lester R. Talbot, '06, read in his own translation one of Bernard's Christmas sermons.

—Elbridge Potter, father of Rev. F. C. Potter, of Bethel, Me., died at his home in North Bridgton, Sept. 26, as the result of injuries self-inflicted two weeks earlier. The deed resulted from derangement arising from an exhausted physical condition which began some months earlier. His going out is a great blow to the widow and only son, but grace sustains.

—The Main St. Methodist Episcopal Church of Nashua, N. H., has granted to its pastor, Rev. F. C. Rogers, leave of absence for three months, to permit him to spend the winter in the South. The state of Mrs. Rogers' health seems to demand a change of climate. Mr. and Mrs. Rogers and their son, Raymond, will leave Nashua the last week in December.

—Rev. W. Orville Allen, of the Vermont Conference, who has spent the past year and a half in study and travel in Europe, has returned. Most of a year in Germany was spent at Leipzig University, where he was registered as the Jacob Sleeper Fellow of Boston University School of Theology. Mr. Allen's present address is 881 Massachusetts Ave., Cambridge, Mass., and he is available for pulpit supply.

—Miss Elizabeth C. Northup very modestly omitted from her entertaining report of the General Executive meeting of the W. F. M. S. in Kansas City the fact that she herself gave the response to the welcome extended the Society by Dr. M. S. Hughes and others—a wise and witty little speech that kept the large assembly in a constant ripple of smiles and applause in spite of the late hour (10 o'clock) at which "our Elizabeth" began to speak.

—Gypsy Smith was given an enthusiastic reception in Exeter Hall, London, on his return from his mission tour in South Africa, the hall not being large enough to hold all those who desired to see and hear him. Rev. F. B. Meyer presided at the meeting, and Revs. G. Campbell (Morgan), Thomas Spurgeon and Thomas Law spoke. His daughter Zillah was a great help to him in his work in South Africa. Mr. Smith will begin a mission at Woolwich at once.

—An exchange thus tenderly notes the affliction which has come to Ira D. Sankey; "He who sang the gospel message in front of thousands, is now totally blind, and will probably never see again. He is in poor health, and fond relatives will soon take him south from his New York home to escape the rigors of a Northern winter. Occasionally at eventide the famous old song writer sings 'The Ninety and Nine,' but most of the time he sits secluded, waiting for the call to join Moody, P. P. Bliss, and others, on a far-off shore."

—The pastor at Sterling, Conn., Rev. George L. Camp, suffered an apoplectic shock, Friday afternoon, Nov. 4. Death came Monday night, Nov. 7, and the funeral services, conducted by Presiding Elder Bartholomew, were held Nov. 11. The burial was at South Hadley Falls. The widow goes with her son to Yonkers, N. Y. Rev. Messrs. Betts of Putnam, Kugler of Danielson, Beale of Moosup, Phreaner of Centerville, and Van Natter of Jewett City, were present, and participated in the funeral services.

### BRIEFLETS

Report of the reception to Bishop Berry, Secretary Randall, and Editor Herben will be found on page 1487

A distinguished writer expresses the feeling of many in commiserating "the bishop who has no other claim to public recognition except his bishopric."

Mrs. Stanwood's very interesting report of the annual meeting of the W. H. M. S. of the New England Conference, at Melrose, Oct. 25 and 26, was not received at the HERALD office until Monday afternoon—too late for insertion in the present issue. It will appear next week.

It is the *New Bedford Standard* which says: "Possibly a peep into the inner workings of the various liquor dealers' associations might help to the understanding of one reason why Governor Bates was not re-elected."

Why is that for many people, and especially Christians, life, even this earthly life, grows sweeter and better as youth and maturity pass on into old age? Surely, the answer is contained in that beautiful couplet of Keble's:

"Old friends, old scenes, will lovelier be,  
As more of heaven in each we see."

It is as this present life ascends to the blending-point of the life that is to come that its greatest beauty and value appear.

*Collier's Weekly* does well in saying editorially last week: "Religion becomes yearly simpler. It translates itself from complexities of argument into facts of daily note. It becomes in part a science, with laws fortified by observation. It gives almost a promise that the whole world may some time dwell on the same essentials."

We repeat, "line upon line," that there is no work which would bring such large results to our churches as for our ministers to enter upon a "dead-in earnest," personal canvass to put more ZION'S HERALDS into Methodist homes; and the minister would be the most helped by such effort. The church paper is his best ally and support. Every Methodist who reads the HERALD becomes thereby more receptive to preaching and pastoral influence, more responsive to demands made, and more generous. These facts should not be forgotten while the paper can be secured from Nov. 1 until Jan. 1, 1906, for the price of one year's subscription.

It is recorded in the Book of Acts that "many wonders and signs were done by the apostles." Christianity has not ceased to perform wonders that excite the astonishment of the world, and the moral miracles of the twentieth century are as truly marvelous as were the physical miracles of the first century. But still it remains true of all miracles that they are "signs," or indications, of a spiritual meaning behind the symbol, of a higher truth lurking in the token. Whether the Almighty acts in what men in their complaisant assumption call "ordinary" ways, or in an extraordinary manner, He acts in the interest of His own glory, which includes rather than excludes the spiritual development and highest welfare of the creatures whom He has made by physical creation and would remake in holiness.



## A HYMN OF THANKSGIVING

J. ELISABETH GATES.

God of our fathers, once again  
We raise to Thee our cheerful strain!  
Our pulses beat with life anew —  
A new born yearning to be true  
Stirs every impulse of the soul,  
And love to Thee holds firm control,  
While we, the strong-souled sons of men,  
Offer Thanksgiving praise again.

For ripened fruit, for bud and flower,  
For barns with plenty filled, this hour  
We praise; yet for the living bread  
On which our hungry souls are fed  
We praise still more. Thy dews of grace  
Like dewdrops in the world of space,  
Have come with gentle, silent tread  
Crowning with blessing every head.

This glorious, glad Thanksgiving hour  
We thank Thee for the splendid power  
Of hand and brain and throbbing heart  
Destined to service — each a part  
In carrying out Thy gracious plan  
Of uplift to our fellow-man;  
For these accept our song of praise  
Which from the deeps within we raise!

Our own loved nation's heaving breast  
Is rent with turmoil and unrest;  
Labor and capital forget  
Their brotherhood — and yet  
A greater sin we must confess,  
A cruel wrong without redress;  
The Far East rent by angry feud,  
Writing its history in blood.

Tears blend with our Thanksgiving song;  
We plead forgiveness for each wrong.  
Our faith clear-visioned sees the day  
When all these wrongs are passed away,  
And man shall love his fellow-man  
E'en as himself. Thy wondrous plan  
Out of this seeming chaos wrought  
Shall be to full perfection brought;  
All nations, kindreds, tribes, shall be  
One grand Thanksgiving song to Thee!

Round Lake, N. Y.

## GENERAL MISSIONARY COMMITTEE

FULL ABSTRACT REPORT  
Wednesday, Nov. 9

THE annual meeting of the General Missionary Committee of the Methodist Episcopal Church was opened in Bromfield St. Church, Boston, at 10 A. M., Wednesday, Nov. 9. Bishop E. G. Andrews presided, and promptly on the hour called upon Bishop Thoburn to lead the devotions. It was a representative body, including many of the leaders of world-wide Methodism in all lands. From Japan, China, India, Africa, and the uttermost parts of the earth, they came — men with bronzed faces, men with silvered hair, men whose very bearing showed the fiery zeal which had sent them forth and sustained them in their arduous labors for the extension of Christ's kingdom on earth. Bishop Harris, the hero of Japan; Bishop Warne from India; the apostolic Thoburn, whose intrepid zeal is undiminished after nearly a half century in that land; Hartzell of Africa, whose labors in the Dark Continent have thrilled our church; Burt of Italy; Warren, fresh from his tour of the world; the various secretaries and the members of the General Committee who "stand by the stuff" at home; Gamewell from Pekin; Spencer and Draper of Japan; and a sprinkling of returned missionaries, were there; and when the Bishop announced the 72d Psalm, and followed with the hymn, "Jesus shall reign where'er the sun doth his successive journeys run," a

mighty volume of sound rolled up from hearts that had done much to hasten that time along.

The Bishop then followed in earnest prayer, after which Bishop McCabe started "America," which was most heartily sung, and the Committee meeting was formally opened.

The church was well filled with interested spectators as Secretary Benton called the roll. Dr. Benton was then elected recording secretary, and H. C. Jennings assistant secretary.

Dr. J. H. Mansfield was introduced, and welcomed the Committee to Boston and New England. He said:

"A great change has come in our commonwealth. We have been invaded by a great host from across the sea, and by at least a quarter of a million French-Canadians, who have come here with the mission of revolutionizing us and making us, if possible, Roman Catholics in this commonwealth. It has come to pass that there are more Roman Catholics in membership in Massachusetts than there are members of all the Protestant denominations combined. This makes our work difficult. When, moreover, we look at our cities, we find that they are rapidly becoming colonized. They are from 50 to 80 per cent. foreign, and our great city of Boston, with its nearly 700,000 people, is 72 per cent. foreign and only 28 per cent. native. We, therefore, need inspiration and uplift to solve the problems that press upon us. But we have lost neither faith nor courage, though we wish we had more for the great work that has been given us to do. We are doing that work at great odds. We have lost so much by death and removal from our city that some of the great churches our Bishops once used to serve are practically no more than mission churches. Last year the Congregationalists contributed \$62,000 to their work, the Baptists \$36,000 to theirs; but we do not have a penny for domestic work, and only have money for our work among the Portuguese, Italians, Chinese, Finns, Swedes, Norwegians and Danes."

The scholarly and eloquent Bishop Henry W. Warren, senior Bishop of the church, responded with well-chosen words, replete with reminiscences of early pastorates in New England:

"We could not have come home to Boston at a more opportune time than this, when the air is vibrant with great waves of joy from one side of the country to the other. Here was the 'Mayflower,' here is Plymouth Rock, here is Bunker Hill. Your influences have gone out to the Alleghany Mountains, to the Rocky Mountains, to the Pacific and all the mountains of the earth and the reflux wave comes back to help you. The spirit that founded Methodism by the application of individual life to individual life — the spirit of enthusiasm, fire and love — is the same spirit that must give you conquest today. Preaching is pretty well known in New England; it is personal labor that must be bestowed. Blood is thicker than water, and I rejoice that American mingles with British blood in the glorious work of helping to save the human race."

The bar of the Committee was then fixed at the sixth pew from the front.

On motion of Dr. Carroll, a special committee was ordered to consider certain special funds coming under the head of "Miscellaneous."

The hours of session were fixed at 9 A. M. to 12 M., and 2.30 P. M. to adjournment.

On motion of Bishop Mallalieu, a committee was ordered to consider the extension of our work in Europe; and on motion of Bishop Walden a committee was ordered on city appropriations.

On motion of Dr. Buckley, the assistant and field secretaries were invited to participate in the deliberations of the Committee.

The treasurer, Homer Eaton, then read his report, showing receipts from all sources to have been \$1,682,636.76 — an increase over last year of \$54,363.94. An

analysis of this report is given below:

Cash receipts of Missionary Society for year ending Oct. 31, 1904,	\$1,536,636 76
Total receipts last year were	1,482,272 82
Increase,	\$54,363 94

Amount for the year came from following sources:

Conference Collections,	\$1,451,688 66
Increase,	45,743 59
Legacies,	53,398 64
Decrease,	8,607 85
Sundry Receipts,	8,311 18
Decrease,	6,010 08
Lapsed Annuities,	23,238 28
Increase,	23,238 28

## CONDITION OF THE TREASURY

General receipts for the year,	\$1,536,636 76
Expended for all purposes,	1,514,453 09
Receipts in excess of disbursements,	\$22,183 67
Balance in treasury, Nov. 1, 1903,	145,980 80
Balance in treasury, Nov. 1, 1904,	\$168,114 27
Outstanding bills of exchange, Oct. 31, 1904,	94,622 86
Net balance in treasury, Oct. 31, 1904,	\$73,491 47

Immediately on the reading of the treasurer's report, Dr. Buckley launched the usual debate on the division of the appropriations. In incisive words he urged the acceptance of last year's ratio and the avoidance of the customary discussion of this matter. This ratio was, after the setting aside of \$75,000 for improvement of property in the foreign field, 57½ per cent. for foreign and 42½ per cent. for home work.

Bishop Fowler objected, and offered an amendment that the division be 57½ and 42½ straight.

Dr. Goucher moved as a substitute that the same division be made as last year, supporting it in a vigorous speech.

Dr. Eaton supported Dr. Goucher's motion, speaking from personal observation while on the field, citing cases where mission buildings were falling into decay and ruin, and becoming a menace to safety, so that the government had condemned them.

Dr. Leonard urged Dr. Goucher's substitute, stating the urgent need of provision for the care of mission properties in the foreign field. The church at home has abundant resources to draw from, while the foreign field has none. "They have the Woman's Society to help," interjected Bishop Fowler. "Yes," said Dr. Leonard, "but they do not support our work." Bishop Foss stated that the Woman's Society did more for India than ours.

Dr. Leonard called attention to the fact that the parent society paid all salaries and expenses of the Missionary Bishops, thus assuming all expense of supervision.

Bishop Warren stated that, counting in the salaries of the Missionary Bishops, the Woman's Society still did more. He had seen mission properties that were in such a dilapidated condition that they were a disgrace to the church, as well as unsafe for use.

The debate which Dr. Buckley sought to avoid was thus precipitated, and was participated in by several of the Bishops and members of the Committee, to the great enlightenment of the spectators assembled, who were thus given a glimpse of the painstaking methods under which the Committee disburse the funds of the Society.

Bishop Fowler finally urged the setting aside of \$50,000 each for the foreign work and work in our cities.

At this juncture the time for adjournment arrived, and after the notices had been given, the session closed with the doxology.

Bishop Warren presided in the afternoon. Rev. Geo. S. Butters, D. D., led the devotional exercises.

Discussion on ratio of appropriations was



resumed, Bishop Warren stating the case with great clearness. The amendment to Dr. Goucher's substitute offered by Bishop Fowler was taken up, Dr. Goucher having the floor. He urged the proposed amendment's injustice, such distribution being in reality a cut on foreign work. The home work had an advance of \$23,000 last year. The proposed setting aside of \$75,000 was only just to the foreign work, and would do no harm to the home work, having as they do the various city evangelization societies and other agencies, while the non-Christian world has none of these. He cited the recent Twentieth Century Thank offering movement, when less than \$150,000 was devoted to foreign missions, as against large sums given for the church at home. This does not necessarily mean neglect of our cities, he urged, and concluded with an impassioned appeal for the foreign work.

Bishop Walden urged an equalization of matters.

Dr. Wing urged the appropriation of \$75,000 for foreign work, and \$50,000 for work in cities, as pressed by Bishop Fowler.

Bishop Hartzell plead with great earnestness for last year's figures. He was in Liberia last year when word came of a grant of \$4,000 for property. They had been laboring under great discouragement for fifteen years, and he divided the \$4,000 among fourteen different churches, hoping and praying that the appropriation might be repeated this year. Precious lives had been sacrificed in Africa because of the lack of means to care for them. "I beg of you not to send me back to Africa with no provision to care for these interests," he cried.

Bishop Neely here observed: "We have not a dollar's worth of real estate in the North Andes district to show that we are there to stay. We are there more like carpet-baggers than anything else, so far as property is concerned."

Bishop Foss reminded the Committee that these large sums would eventually come out of the work.

Dr. Buckley inquired if Dr. Wing's motion contemplated the same appropriations for city work, irrespective of the previous gift. Dr. Wing disclaimed such idea.

Bishop Andrews favored the same action as last year.

Dr. Maveety urged Dr. Goucher's motion as eminently fair to all concerned. Giving the foreign field the \$75,000 asked, there yet remains the increase of \$54,000 to divide on the ratio of 57½ and 42½ per cent., which will give a substantial increase all around.

Bishop Fowler still insisted upon his motion, although he would accept the proposition for \$50,000 to home work before the division is made. For years the foreign work has had the money, but preferred to use it for the work, to the neglect of the property. "No, no!" said Bishop Thoburn. "Yes, yes," said Bishop Fowler. "And it seems to me," he concluded, "that the proposed division is similar to that of the Irishman who advocated a division of property, saying, 'We'll divide equally, and when we have divided, I'll spend my share.' 'And then what will you do?' he was asked. 'Oh, then we'll divide again,' said he."

Dr. Tipple and Dr. North also spoke on the question.

Dr. Leonard urged that if we could give \$75,000 last year, we can certainly give the same amount this year with \$54,000 advance, and still make generous increase to both foreign and home work.

Dr. Carroll reminded the Committee that for years the appropriation had been cut down, so that nothing could be done for property. In the face of the increase of \$54,000, we are justified in granting the \$75,000 asked for.

Bishop Thoburn, being recognized, de-

plored such discussions, which inevitably array the home and foreign interests against each other. But if the proposed consolidation is effected, such discussions will be done away with forever. Referring to Bishop Fowler's statement, he said it was like saying to a starving child: "Why don't you wear better clothing?" And on being told that he had no money to buy with, saying, "Why, why did you not use the money we gave you?" when only enough was given to keep him from starvation. He thought Dr. Goucher's plan was eminently proper.

The question was finally called for, but Bishop Harris, wishing to be heard, was recognized. He plead for calm consideration, urging the crying need of the work and the grant of \$75,000.

The question being put, a division was called for by Dr. Neely. The vote was taken on Dr. Wing's amendment of Dr. Goucher's amendment, which was adopted, and the \$75,000 was ordered for foreign work and \$50,000 for work in cities. On Dr. Goucher's motion, the division was then ordered on the ratio of 57½ and 42½ per cent.

Dr. Carroll, for the special committee ordered for the consideration of miscellaneous funds, reported, recommending that the usual plan be followed in the appropriations this year, but that a special committee be appointed to report a better plan next year. The same committee was continued for that purpose.

Under the head of "Funds which may be Used for either Foreign or Domestic Work," Dr. Buckley moved that the constitutional amount allowed for the Contingent Fund be fixed, viz., \$50,000.

Bishop Foss objected to the figures named. Homer Eaton urged the danger of running the treasury unto debt. Bishop Walden also counseled moderation. Dr. Goucher favored the same sum as last year—\$22,000.

Bishop Fowler moved as an amendment to Dr. Buckley's motion that it be fixed at \$40,000; Dr. Buckley accepted this suggestion. Dr. Leonard urged that the plain intent of the law was that \$50,000 should be set aside for the Contingent Fund, and that the Committee has no right to limit it in any sense.

Bishop Walden insisted that this was a matter outside the prerogatives of the Committee—it was fixed by the constitution; nevertheless, he favored, so long as it had been done before, the sum of \$22,000.

Dr. Buckley thought they might, in line with action of previous years, assume that \$50,000 is necessary, leaving it for later action to reduce the amount in favor of the work.

Homer Eaton lifted his voice against running the Society into debt, or taking such action as shall endanger the credit of the Society, and begged the Committee to adhere to the law in the matter.

The vote being taken, \$40,000 was appropriated for the Contingent Fund.

Two sums were named for the Incidental Fund—\$50,000 and \$45,000. After some debate, the latter figure was fixed.

Under the head of "Miscellaneous" the report of the Committee was that the salaries of Missionary Bishops be charged to the appropriations for their respective missions.

Dr. Goucher moved that the salaries of Missionary Bishops be fixed at the required amount, and remain under the present head "Miscellaneous." It was an injustice to attempt to pay these salaries from the already small appropriations, and would be an unjust discrimination against the fields and Bishops, so elected, meaning perhaps a serious crippling of the work.

Dr. Jackson held that the proposition was, not to cripple the work by lessening the appropriations, but rather to transfer the amount required to the various fields, increasing the appropriations to that extent, the aim being to lessen the apparently large expenses under the head of "Miscellaneous," and place the matter where it really belongs. Dr. Leonard assented to the idea, with that understanding.

Dr. Tipple moved a change in the notation under the head of "Miscellaneous," so that it should read: Salaries of Officers, \$22,000; Salaries of Missionary Bishops, \$26,000. The appropriation finally settled upon was \$48,000.

For office expenses, \$18,000 was appropriated without debate. The item, "For Disseminating Missionary Information," called forth a strong appeal from Dr. Goucher, who urged the need of proper missionary literature, asking for \$41,000, of which \$18,000 should be for Young People's work. This was acceded to without debate.

Bishop Foss again called up the matter of change of notation moved by Dr. Tipple, and the division was made as suggested, after which several notices were given, and the Committee adjourned.

There was a good congregation at People's Temple at the evening mass meeting held to discuss "Home Missions and Spanish America." The first speaker was Bishop J. W. Hamilton, the first pastor and originator of the Temple, which was built during his pastorate. He thrilled his congregation as he gave an account of Methodist missionary activities in Alaska and Mexico. Having told his audience all about the size, resources, products and immense revenue of Alaska, he dwelt on the valuable religious work that is being done in the country. We now have in Alaska, said he, five churches and six preaching places. As to Mexico, our church there now numbers 20,000 Mexican Methodists. In one school we have over 600 students.

The island of Porto Rico as a field for missionary work was then discussed by Bishop Earl Cranston, who cited from recent reports to show what a transformation in the moral and intellectual condition of the people has resulted from American occupation and sovereignty. Our Methodist missionaries, he said, are welcome all over the island. The people, realizing the degree to which they have been abused and neglected, welcome the flag and the Protestant missionary. There is still too much ecclesiastical influence exercised upon the government of Porto Rico, along with suggestions from sources not friendly to the interest of the people. I question the right of the government to segregate orphan children and deny access to them for religious instruction.

Bishop L. W. Joyce dwelt with his accustomed fervor upon the work in South America, relating many incidents connected with his visit to that great field. He welcomed and praised the work done by the United States Government at Panama, saying that the commerce of the world would be greatly helped by it. I thank God, he said, that the American nation has made an impression on the world for righteousness, justice and honesty.

Bishop L. B. Wilson here discussed the domestic missionary enterprises of the Methodist Episcopal Church, and the proceedings were brought to a close by Rev. Griffin G. Logan, field secretary, with an account of the work among the colored people.

Thursday Nov. 10

The Committee was called to order by Bishop Walden, who took the chair pending the arrival of Bishop Foss, who was to



preside and was delayed, coming in later.

After singing "My faith looks up to Thee," Rev. H. Olin Cady, of West China, led in prayer.

Dr. Buckley and several members of the Committee coming in at this time, he immediately called attention to the difficulty of getting in so early, owing to the distance of their places of entertainment from the church. He moved that the hour be changed to 9:30 A. M. instead of 9. The matter was postponed until later, and the minutes were read and approved. Dr. Buckley then renewed his motion, and it was voted to change the hour.

Bishop Walden called attention at this point to the fact that the appropriations already made had greatly lessened the amount at the disposal of the Committee for other work, it being \$219 less for foreign work than was available at the same time last year, while by the additional grant to the city work the amount for the home field has been advanced by \$26,000.

Bishop Walden, after some debate on this point, moved a suspension of the rules for a reconsideration, whereby the matter might be adjusted. The motion was lost.

Bishop Fowler then asked consent to make a motion that the amounts set apart for foreign and home work be reduced by \$15,000 and \$10,000 respectively. This was objected to by Dr. Buckley, who asked permission to ask Bishop Fowler a question. "I object," said Bishop Fowler.

After several motions and counter-motions, which were ineffectual, Bishop Fowler moved a reconsideration of the action already taken, fixing \$75,000 and \$50,000 for foreign and home work respectively.

Dr. North moved a reconsideration of the appropriations for miscellaneous work. There had evidently been an over-appropriation somewhere, either on the \$41,000 for disseminating missionary information, or other items, which he mentioned.

Dr. Buckley wished to readjust the matter, and by so doing force the appropriation for property already made back where it belongs — to the general appropriation for foreign work.

Dr. Goucher was in favor of reconsideration, as he felt that this continual contention between the foreign and home field was unwise, consuming valuable time and hindering the work.

Bishop Cranston opposed reconsideration. The suspension of the rules was then called for, but failed in carrying by one vote.

Homer Eaton then moved that the amount to be set aside to be divided be fixed at \$1,220,000 — the same as last year at the same point — to be divided according to the ratio adopted. This gave \$701,500 for foreign work and \$518,500 for domestic work.

Bishop Walden stated that this gave the home work \$27,000 advantage over last year.

Consideration of foreign work was then taken up. Under Division 2, Eastern Asia, the first number was called.

Dr. Goucher here moved that a committee be constituted in the usual way to consider the distribution of the \$75,000 granted for property.

For Foochow the sum of \$28,000 was asked. Dr. Carroll stated the needs of the work.

Homer Eaton urged the needs of the work, and explained the proposed union of publishing interests in Shanghai.

Bishop FitzGerald moved that the secretaries be requested to furnish the recommendations of the sub-committee for foreign work in printed form, for the convenience of the Committee.

Pending this, Bishop Fowler moved the

further consideration of foreign work and the matter of home work. By general consent this was done.

Dr. E. M. Taylor then urged the members of the Committee to give their services according to the assignments made for the following Sabbath. He trusted they would not decline, for it meant much to our work in New England.

Bishop Fowler moved that a committee be appointed to consider the distribution of the \$50,000 for work in the cities. It was referred to the committee already appointed.

Dr. Coker moved that a committee be appointed to consider distribution of appropriations to the General Conference Districts.

Bishop Walden moved that until this committee reports, such matters be considered in the usual routine, and it was so ordered.

Bishop Thoburn called attention to the fact that Bishop Warren had recently made a tour of our foreign field, and it would be well to hear him, as he should represent the work.

Dr. Buckley moved that Bishop Warren be invited to address the committee at 4 o'clock in the afternoon. Bishop FitzGerald made the point that it would be better to hear him while the work was being considered. Bishop Warren wished a later hearing. Dr. Leonard stated that other Bishops were to be heard from, and it would be better to hear them all at the same time, before the appropriations were made. Dr. Jackson moved that a time be fixed to hear them all, and, on suggestion of Dr. Leonard, that it be made the order of the day for Friday at 10 A. M., and proper announcement be made that the public might hear them. Dr. Buckley thought it better to hear them separately, so that continued interest might be maintained; it was not good policy to give the public all your meringue pies at one time, and then feed them on breadcrumbs the rest of the time. Dr. Leonard insisted that it would be better to hear all the representations at one time before the appropriations are made. Bishop Hamilton thought it would be wise to hear them one at a time while the work was going on. Bishop Fowler moved that the Bishop be invited to represent the work as it should come before the committee. Bishop Andrews and several others were heard on the question, which was finally settled by voting that Southern and Eastern Asia be represented Friday morning, and on Saturday morning Europe, Spanish America and Africa.

Bishop Harris moved the appointment of a committee to consider such matters as pertain to Hawaii, Pacific Japanese, and Chinese Missions. It was ordered.

Appropriations were then made as follows: Detroit, \$4,000; East Maine, \$1,950; Maine, \$1,300; Michigan, \$3,500; New Hampshire, \$1,552.

Some debate arose over these appropriations, as it was felt that among the older and wealthier Conferences there might be some reduction in appropriations, as the demands from the frontiers would likely be most urgent and crying. Bishop Walden again presented figures showing the danger of exceeding the limit already set by the Committee.

Dr. Maveety presented figures which effectually cleared up the matter, and business proceeded. Grants were then made as follows: Troy, \$1,000; Northern New York, \$1,000; Vermont, \$1,450. While Vermont was under consideration, Bishops Fowler, Goodsell and others warmly and eloquently spoke in tender appreciation of the heroic work done by noble men in these fields who are laboring on beggarly salaries. West Wisconsin, \$4,700. Wilmington

stirred up quite a debate, as it was represented that a reduction of \$250 would be quite satisfactory. Dr. Buckley and several other members insisted on the full amount. Dr. Nicholson, who represented the district in an able speech, defended his action as based upon his own knowledge of the case. Considerable amusement was evoked as Dr. Buckley, in his usual facetious way, proclaimed his views. These little breaks afford some measure of relief from the mental strain and concentration required in following the debates. Wilmington finally received \$500. Wisconsin received \$4,000.

It was voted that the Committee should, in a body, visit the Theological School of Boston University, on Monday, at 3:30 P. M. Several committees were announced, one or two minor matters settled, and the Committee adjourned.

Promptly at 2:30 P. M. the Committee was called to order by Bishop Walden. After singing the hymn, "Jesus, Lover of my Soul," Dr. H. J. Coker led in prayer.

Dr. Benton stated that certain matters ordered by the Committee demanded his attention, so that he would like an assistant, and named Rev. G. W. Isham, who was elected.

Under the head of Conferences in Iowa and Kansas and States north of these, including Black Hills and Oklahoma Conferences, \$4,000 was appropriated for the Black Hills Mission, \$7,400 for Dakota, and \$1,050 for Des Moines.

Bishop Hamilton, coming in at this time, asked permission to go back to the consideration of the Dakota appropriation. He stated that the work imperatively demanded an additional grant of \$600, making the total the same as last year.

Dr. Coker made a strong plea for a new work under the name of Indian Territory Mission. Many towns and villages are accessible, and the need for work is great. He asked for an additional grant of \$11,000, some \$4,000 having been already transferred to this work from the Oklahoma grant.

He was followed by Bishop Moore, who has charge of this work. He told of the progress made in that section, declaring that there was to be an empire there — cities growing up as by magic, electric lights, railroads, and other improvements. A large map illustrated his remarks. The Southern Methodists are spending \$15,000 a year, the Baptists \$17,000, and other churches large sums; and we ought to be there to plant our church. Bishop Hamilton followed. He had charge of the work for two years; cities were built at a bound. One appointment in a single year grew up from nothing to a church with parsonage and salary of \$1,500 a year, with a pastor in charge. He heartily endorsed Bishop Moore's statements.

Colonel Dobbins named \$10,000.

Dr. Goucher asked what the proposed advance meant. As he understood it, here was an increase of \$9,500 for this section alone, when the possible advance for the whole work was but \$10,000. With an increase of but \$54,000 we are obliged to cut our foreign work 2 per cent., and increase our home work 10 per cent., hence he did not think this the place for such a large increase, when it was for work only contemplated, rather than work already in hand.

Bishop Cranston believed it our duty to assume this work. Perhaps we may have allowed too much to the cities; rather than cut this appropriation one dollar, he would take the whole \$10,000 from the cities, leaving them, then, \$40,000. This is a strategic situation, and we cannot afford to neglect it.

Bishop Fowler asked for information a



to how much of this appropriation is really in needed for immediate work. His interest foreign work was so great — and he would face his friends on the right — that he deplored the attempt to impress the church with the fact that there was a 2 per cent. cut in foreign work, when the fact was, there was a gift of \$75,000, not reckoned in the total.

Bishop Spellmeyer seconded Col. Dobbins' suggestion of \$10,000, as there would be other urgent representations. From Idaho an earnest call would come, and it would be shown that 3,000 families would go in and take up homesteads, and we would want to do something for them. He hoped the Committee would not appropriate all the available funds at this time, before other fields were heard from.

Dr. Leonard agreed with this view, and felt that the sum named by Col. Dobbins was as much as could really be given in justice to the other work.

Three sums were named — \$15,000, \$12,000, and \$10,000 — and \$12,000 was granted, \$3,000 of which was for the current year. Kansas received \$1,500.

Northern Minnesota called forth an earnest speech from Bishop Hamilton, who told of a large influx of Scandinavians and urged a liberal grant. Bishop Cranston did not feel that we could, in justice to the other Conferences, do so. Dr. Leonard concurred with him. Speaking of the abounding prosperity of these States, he did not think there was any sufficient reason for such increase. Bishop Joyce claimed to know the field, and proposed a compromise at \$7,000. This was finally granted. Minnesota received \$3,200.

The needs of Nebraska, North Nebraska, and Northwest and West Nebraska Conferences, being duly presented by their representatives, received, respectively, \$2,000, \$5,000, \$3,500 and \$6,500.

North Dakota was granted \$8,700 — the same as last year.

At this point Dr. Buckley stated that the appropriations were already \$14,000 in excess of the total amount available. This was confirmed by Dr. Eaton, who promised the exact figures in a few minutes.

Northwest Iowa was granted \$3,400, and Northwest Kansas \$7,000. After some discussion Oklahoma received \$12,500, South Kansas, \$1,700, and Southwest Kansas, \$6,500.

Dr. Eaton at this point stated that the excess of appropriations at this time was \$7,187.

For the Arizona Mission Bishop Wilson asked a slight increase, making the figures \$6,700. Arizona led up to a spirited debate, participated in by Bishops Wilson, Berry, and Goodsell, with Dr. Buckley to enliven it with his characteristic humorous scintillations. Dr. Leonard declared the men on the barren field to be the most heroic he ever saw. It was worth while to spend a little time in considering in a sympathetic way this work. Finally \$7,000 was appropriated, and \$2,000 was then transferred from New Mexico to Arizona.

The notices were then read, and the Committee adjourned.

In the evening the second great mass meeting planned by the committee of arrangements was held as announced, and devoted to the subject of "Foreign Missions." Bishop Hartzell presided. It seemed a pity that these meetings should not have been more largely advertised and better attended by the Methodists of Boston. A comparatively small audience was present, but they listened with rapt attention to the great leaders of Methodism's hosts in the Orient. Here was Hartzell of the Dark Continent, who is building an empire

in Africa, under the sway of the King of kings; Warne of India, Moore of China, and Burt, the man whom the Pope fears and hates, from Europe. The latter spoke on "Our Missions in Europe," reporting very encouraging conditions in all the countries there where the church is carrying on its work. He said that the origin of all our work in Europe was under the leading of Divine Providence. God led us there. The Scandinavian immigrants converted in America wanted their friends at home to share their new-found joy. The friends in the Fatherland wanted preachers, and Dr. Nast, of precious memory, voiced their appeal in 1848; and in 1849 the first Methodist preacher was sent. The work grew. Classes were organized and churches established. Now our work extends from Bulgaria to Norway, and from Finland to Italy, and we have nine Annual Conferences, with 60,000 members and 65,000 Sunday-school scholars. Statistics do not tell the whole story of Methodism's victories. Methodism in Europe has been a spiritual force for saving all these nations from dead formalism and rationalism. Methodism should determine what the future of Europe shall be. It is a most opportune moment for Methodism. There are splendid opportunities in Austria-Hungary. He cited the following difficulties in our work in Europe: 1. We are looked upon as intruders. 2. The influence of the State church. 3. People are accustomed to a church supported by taxes, and do not have to give, but we take a collection at every service.

Bishop F. W. Warne spoke on "Our Missions in Southern Asia," dealing especially with the work in India, of which he has had charge for four years. He said that in 1890 the church had no missionaries in the Philippine Islands, and that now it has 13 missionaries and more than 800 converts and probationers. The conditions of life there under the flag that brought civil and religious liberty are very different from the Spanish *régime*, when the friars represented both church and state. Then the friars were met with awe, but now they have no influences outside their purely religious offices.

Bishop D. H. Moore discussed the work in Eastern Asia. He has been in China four years. He declared that some day that nation, numbering one-third of the human family, would be the leader in Christianity. The missionary work everywhere in China is triumphant. There is now no place in China where the Gospel could not be preached, and there is great opportunity and need for more missionaries. He said that the public school and the collegiate systems of Japan would compare favorably with even those of Massachusetts. Japan, with its virile race of 47,000,000 enlightened and progressive people, is destined to be the helm of the Orient.

Bishop Hartzell told of the work in Africa, where he went eight years ago.

Friday, Nov. 11

The Committee was called to order by Bishop Fowler, who invited Dr. J. C. Floyd, field secretary of the Missionary Society, to the platform to conduct the devotional exercises.

At the conclusion of the reading of the minutes Bishop Thoburn moved a reconsideration of the vote fixing a time for hearing a series of addresses on the different fields, whereby an hour and a half each morning is to be given for this purpose. He asked instead that Bishop Warren be allowed to represent the work in South Asia, as seen during his recent episcopal tour. After some debate it was voted that Bishop Warren should be given opportunity at 11 o'clock.

It was voted that a suitable memoir be prepared and sent the family of the late Dr. S. F. Upham, and that letters of sympathy be sent to Mr. S. L. McLean, Dr. Scott, and Bishops Bowman and Merrill.

After several minor matters had been disposed of, the appropriations under Class 3 were taken up, and Colorado asked for \$10,000 — a generous increase, supported by several members.

Homer Eaton asked the Committee where the money was coming from, as the appropriations were already in excess of available funds. The vote being taken, the grant was made.

Bishop Walden then called for the treasurer's statement. Dr. Eaton stated the over-appropriation to be \$7,187.

Idaho being called, Dr. W. W. Van Orsdel represented the field and asked for \$6,000. He spoke briefly, and this being his maiden speech he was received generously. Bishop Spellmeyer followed him in a ringing plea for the work in this promising field. He hoped a spasm of contraction would not take the Committee now, but that they would go on, and, if necessary later scale down from top to bottom. The appropriation was made. Kalispell Mission received \$3,300; Montana, \$6,000. After a warm debate Nevada received \$5,000.

Dr. W. T. Perrin here brought to the Committee an invitation to visit Plymouth on Saturday afternoon. Dr. Buckley, in a strong speech, objected to the acceptance of any invitation that would thus hinder the work of the Committee; their time was too valuable, and he moved that the Committee extend their appreciation of the invitation, and beg to be excused. This was ordered.

It being 11 o'clock, the order of the day was taken up, and Dr. James L. Barton, corresponding secretary of the American Board, was presented. The following missionaries were introduced: James Lyon, India; Mrs. J. B. McGill, West Africa; H. E. Ball, Angola, Africa; F. M. Harrington, Chile; R. C. Beebe, Central China; W. N. Brewster, Hinghua, China; D. S. Spencer, Japan; J. N. West, India; H. O. Cady, West China; F. D. Wolf, East Africa; Mrs. L. W. Moore, India; G. H. Jones, Korea.

Bishop H. W. Warren was then introduced as our "General Superintendent of India." After asking Bishop McCabe to start the hymn, "From Greenland's Icy Mountains to India's Coral Strand," which was sung with great enthusiasm, Mrs. William Butler was invited to the platform and received a hearty greeting and Chautauqua salute. As this mother of India's missions was led slowly down the aisle by Bishop Warne, the feeling was intense. Miss Clementina Butler was then called up to stand by the side of her honored mother, and Bishop Fowler in a graceful tribute presented the two.

Bishop Warren then addressed the Committee in most eloquent words. America he called the world power. Not Methodism, but America — "and by that I mean," said he, "the United States." In its diplomacy it has proven its supremacy. In arbitration, again, the United States leads. Referring to the result of Dewey's victory, the speaker pictured the perplexity that filled the mind of President McKinley when the great Philippine problem was so suddenly thrust upon the administration, and eulogized him for the stand he took in that matter. He then sketched the progress that has been made in the Philippines since they came under American control, stating that the giving of the English language to these 8,000,000 or 10,000,000 people speaking 70 different jargons was in itself an inestimable gift. He described the cleansing of Manila, and likened it to the work that



was done by the Americans in Havana, by which a pest-hole was made over into a health resort. "Our mission in the Philippines," he said, "is not only the saving of souls, but the saving of bodies." Telling of his experiences in the Philippines, he mentioned a general class held in Manila where 1,700 people were admitted by ticket. "Could you get a class-meeting like that in Boston, or New York, or Philadelphia?" The testimonies were of the old-fashioned type. With 30 churches in the Philippines, and 8,000 members, our church has vindicated its right to be there. It would be difficult to properly report the Bishop's wonderful address, for type fails to convey the eloquent tribute he paid the missionary workers of the Orient. Visiting Japan, he was one of a commission of fourteen to prepare a common hymnal, thus showing that unity has already begun. Speaking of the character of the Japanese, he cited their efforts to prevent the spread of the bubonic plague. Building a galvanized iron fence around the house, they set fire and burned the whole establishment to the ground. Continuing, he said: "I think they did that job well, and I hope they will do that other job they now have on hand well!" "At the time of acquisition of the Philippines," said the Bishop, "there were in all the islands about 800 schools, or only one for each 10,000 natives. Now there are more than 4,000, and 3,000 native teachers have been developed. In the few years that have elapsed since Dewey sailed into Manila Bay the Filipino youth have been taught more than they had learned in all the 300 or 400 years of Spanish control." In closing, he recited his experiences in India, and spoke very hopefully of the outlook there.

At the close of the Bishop's address, Dr. Leonard made a motion that Bishop Warren be invited to furnish the substance of this magnificent presentation for publication in tract form.

At 2 30 Bishop Mallalieu called the Committee to order, and invited Rev. Dr. F. K. Stratton to conduct the devotional exercises. The 23d Psalm was repeated aloud, and Dr. Stratton led in prayer.

The appropriations were resumed, and Dr. Van Orsdel made an earnest plea for the North Montana Mission. Here, he said, are great copper mines; the owner lives here in Boston, but the men who do the work we have to take care of. Referring to a noted desperado and robber of that section, he said: "I think it would be a good idea to get him converted. He would certainly be a good man to take up a collection." The sum of \$5 350 was given.

New Mexico English Mission received \$5,227.

Bishop Earl Cranston moved that \$14,000 be appropriated to Utah, with \$2,000 for the schools there.

"We have," he said, "become so familiar with the monstrous thing in Utah called Mormonism, mis-called religion, that we are sometimes indifferent to the imperative call there. Mormonism is being extended from Utah, the seat of the cancer, into Idaho, Wyoming, Arizona and Colorado. A man does not need to go far in Idaho to find plural marriages. The evil is spreading north, east, south and west. I know there is a younger element in revolt in Utah among the Mormons—an element that seeks to modernize the Mormon Church into more liberal thinking and a certain amount of fellowship with other religions. The outlook in Utah is better today than it was a year or two years ago; but I cannot say how strong that movement is."

Dr. Maveety opposed any large advance; it could not be done in justice to other fields. He had heard hints that if you were wise here you would ask for more than

you expected, for there was sure to be a scaling down later, and unless you got more you would suffer. He did not think it fair to those who had in good faith asked for only what they really needed, and then were scaled down. He knew other fields fully as needy as this, and men just as noble and self-sacrificing as any in Utah.

Bishop Cranston replied with much feeling:

"This is the plague-spot of the whole country, the abomination of abominations in this land, the violator of the sanctity of the home. Utah is a threat to the nation, and sends nothing but treason to Washington. I protest against any refusal to grant money to crush such an evil in its lurking-places. Is Utah to remain a threat to the nation? Let us quit fooling with a job that requires the strength of a giant and the courage of a prophet; let us send strong men with the pure Gospel to combat this awful evil; if not, let us join the Presbyterian Church, which is doing such a sturdy work for the redemption of that people. Not a woman in this congregation but would sign a petition to refuse any representative of Mormonism a seat at Washington, nor a man either. Let us, therefore, do our best."

His remarks elicited large applause.

Dr. Trousdale and Dr. Buckley spoke on the question, the latter at some length. He commented on the fact that the Mormons supplied very few converts.

"The question," he said, "is whether we shall not have to wait until, like other fanaticalisms, Mormonism, surrounded by Christianity, disintegrates. We are not going to have any marked conversions in the first generation, or many in the second. Mormonism is a political-ecclesiastical body, and is going to hold on, in that shape for some generations. I want to have an increase in the knowledge of the Word of God and the principles of sound government. I want our mission also to have some increase, but I don't want an increase on the supposition that the giving of more money at this time is likely to change the aspect of affairs in Utah. I move that we appropriate \$15,000."

Bishop Fowler said:

"These people came honestly into Utah—as honestly as anybody ever went into a Methodist church—and many of them, I think, were soundly converted. It would be safe to go into the hierarchical council of the Mormon body and hang its high officials, trying them afterward. But the rank and file of the church are honest. We cannot give the work up, but we need to create a new morality among them. We must influence the children; the adults are not a hopeful class."

The appropriation was made \$13,000—an increase of \$2,000, with \$2,000 additional for schools.

Wyoming Mission received \$6,500.

A petition was received at this time from the Board of Managers of the Woman's Home Missionary Society, asking permission to take one collection a year for their Society. A motion to refer the matter was made. Bishop Foss raised the point that this was beyond the power of the Committee, and therefore could not be acted upon.

The consideration of foreign work was taken up, under Division 2, Eastern Asia. Foochow was the first work discussed. The recommendations of the committee to whom this matter had been referred had been printed, and the sheets were in the hands of the Committee. The amount recommended was \$3,000 for the work, and \$4,000 for property. Bishop Moore represented the work, and spoke most earnestly. If they only had money enough, there was no work in all China that had greater possibilities than this our oldest work in that land.

Dr. Carroll said they most urgently needed reinforcements; their mission is greatly under-manned, missionaries dying from overwork. Nine districts with only three

men to man them! He urged at least \$28,000.

Dr. Goucher urged careful consideration, much as he would like to give an increase. We are yet confronted with the fact that notwithstanding an advance of \$54,000 in receipts, we are yet obliged to cut our appropriations for foreign work 1½ per cent., while there is an increase of 32.5 per cent. for home work. We must not make so large an advance on this first item, to the disadvantage of others.

Dr. Carroll said we ought not, after making liberal advance on home work, to now cut down the foreign work.

Dr. Tipple said we ought to understand that the fact which Dr. Goucher calls attention to is not due to any over appropriation for home work, but to other reasons; \$18,000, for instance, more for the Incidental Fund than last year. There was also a difference of over \$11,000 between the amount appropriated by the Committee for property and the recommendation of the Committee. Let them put this into the work. There was no reason for the suggestion of 1½ per cent. reduction.

Dr. Smyth, assistant secretary of the Missionary Society, spoke earnestly in the interests of the field in question. Dr. Smyth was formerly president of the Anglo-Chinese College in Foochow, and is qualified to speak on this question, as perhaps no other man. Never was there such an opportunity as now for Christianity in China. With sparkling Irish wit, he kept his hearers amused and interested, as he told some of his experiences in China. He made a most excellent impression and some very telling points.

Judge Reynolds understood that there remained now a certain amount to be distributed for foreign work, and any action now taken was not in any sense affected by previous action for home work. Hence he felt that Dr. Goucher's suggestion should be carefully considered. It would save the inevitable scaling down process that must come with the home work. Let us do our work so it will not have to be undone.

Dr. Leonard agreed with this, and urged a committee to consider amount that may be available from all sources for foreign missions. He moved such a committee to report tomorrow morning.

Bishop Foss objected. There are several specific points where something may be saved, and this Committee was competent to decide.

Dr. Eaton said that last year the home work received \$17,000 more than properly belonged to it, while the foreign work received \$7,000 less than it ought to have; and it was only equitable now to make amends for this inequality, and save this out of almost 2 per cent. He was grieved at the thought that there could not be an advance on our foreign work, for he had seen the need, and a cut, beginning in this our oldest mission in China, was deplorable. We ought to advance. He favored a committee to report on the matter tomorrow morning.

Dr. Buckley referred to some remarks previously made hinting at the possibility of revoking the grant of \$6,000 for young people's work. He would rather not give one dollar for cities than rescind that grant, for that was an exceedingly important work.

Bishop Fowler said that last year the foreign work was given \$30,000 at the expense of the Committee, owing to the withdrawal of \$75,000 for property, before the division was made; and it meant more than \$30,000 difference. He didn't like to have these charges continually made that the foreign work had been robbed by the home. He

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## THE FAMILY

### A THANKSGIVING COLLECT

OLIVE A. SMITH.

For April skies, sweet songs, and May-time flowers;  
For summer's glow, and autumn's yellow fields;  
For friendship's cheer, loved ones whose throbbing hearts  
Speak to our own in boundless eloquence;  
For earth's bright treasures trembling for our grasp,  
Or clustered round our feet, warm with Thy love;  
For life's rich heritage of peace and joy,  
Of hope and faith; for power to live, and be  
Masters of fate and destiny — for all  
These gifts we thank Thee, God of life and love!

For darkest night, life's dirge and a-nar-ranth;  
For friends grown cold, love vanished, failure's hand  
On mortal hope and strength, earth's treasures lost;  
For eyes to pierce the night and see those heights  
Of amethyst, where, face to face with Thee,  
Men dwell, unmindful of the night and storm;  
For ears to hear Thy symphonies; for hearts  
To beat in sweetest unison with Thine;  
For power to grow into Thy image, Lord —  
We give Thee praise this glad Thanksgiving Day!

Emporia, Kansas.

### Thoughts for the Thoughtful

#### Thanksgiving

Go sit beside the hearth again  
Whose circle once was glad and gay;  
And if from out the precious chain  
Some shining links have dropped away,  
Then guard with tender heart and hand  
The remnant of thy household band.  
— Phoebe Cary.

All of life should be full of the unsuppressed mirth and joy of gratitude. — Robert E. Speer.

How perplexed the angels must be at the sight of the fretting child of a Heavenly Father! — Mark Guy Pearse.

For the light that never failed and the grace that never left us in the days gone by; for the visions that dispelled our doubt and the hopes that chastened our sorrow, we lift our hearts to Thee in praise and joy! — John Edgar McFadyen.

Too many of us seem to think that we would bring God thanks if He would fully give us all we ask. But upon that condition we shall never learn to be thankful. Is praise a sister to self-satisfaction? Does repletion naturally give thanks? Why not forget the disappointments for a moment and observe how large God's gifts have been and how pitiful our return of gratitude. — I. O. Rankin.

Nothing shows the hardness of men's hearts much more than the way in which they partake of the bounties of God's providence, without any grateful recognition of the Giver. In the last analysis we shall find that all our wealth depends

upon the land, and that every man's livelihood really rests upon the products of the soil. We ought, therefore, to bestir ourselves to return thanks to God for His great goodness to us during the present year. — Rev. G. A. Bennetts.

Modern industrial enterprise may fill our granaries to overflowing with wheat, but God must be the originating cause of every loaf of bread. We may plow and sow, but God must give the sunshine and rain, or our fields will be barren. God may not forget us even in our intense and strenuous efforts to acquire greater earthly possessions; but what if we forget God? Will it have no effect upon ourselves? Will we be prepared to use our acquisitions as blessings? Can blessings be continued to those who have lost the power of appreciation? We need to get back beyond re-counting or renaming the things we possess or have added to our possessions. The real, primal cause of all our thanksgiving is in God. — Standard.

It is well that we turn away from ourselves, forgetting, if but for a day, our cares and sorrows and burdens, and dwell with grateful remembrance upon those blessings which we do have. If the cup of wormwood and gall be pressed to our lips, however bitter it may be, we shall still find in it some drops of sweetness and consolation. It is a cup from the Father's hand, and meant for our good. We may not see it now, but goodness prompts His every act, and hereafter His infinite wisdom, which our finite reason cannot fathom, will be clear to us. For even these things "be ye thankful." Take them with thanksgiving, and with a trusting heart look up into your Father's face, and take heart of courage for the future. So shall you be strong, and no tempests or stormy winds shall work you any harm. — Christian Work.

Few persons realize the value, in mere dollars and cents, of the power of praise. A cheerful, grateful disposition will save you many a doctor's bill, make you many a friend, carry you triumphantly over many a difficulty, enable you to do far more work in the best way. Taking two men of equal powers and opportunities, one sunny and the other morose, the first will probably succeed and the second will probably fail. Thanksgiving is far more a cultivated habit than a grace of nature. Some men, to be sure, find it easier than others to be thankful and happy; but all men, if they sedulously cherish the good they can see in their lives, will speedily see more good to cherish, and the blessed process will go on at a rapidly increasing rate — an endless chain of thanksgiving. If you once get a start in this blessed habit of thanksgiving there is no finer method of increasing your joy than by giving some one else a cause for gratitude. — Amos R. Wells.

Thanksgiving is, or should be made, one of the most uplifting anniversaries in the year. An "anniversary" is literally the turning of the year — the axis of its rapid revolution. Praise, which is the main business of Thanksgiving Day, should be axial in all the activities of the twelvemonth. Thanksgiving should be life's key-note. Absence of praise brings penury to the thankless soul — oftener than we think perhaps literal penury. Gratitude has been defined as a lively sense of favors to come. A man should not be thankful simply for the sake of receiving future benefits, but it remains true as a general principle of the divine working that favors are eventually withdrawn from persons who never take

the trouble so much as to say "Thank you!" for them to their divine Benefactor. If the chord of praise has been lost out of your life, seek immediately its restoration through a closer communion with God and a profounder understanding of His providential purposes in human life. — N. Y. Observer.

How shall we give thanks? Words are good and necessary; but deeds are imperative. "As ye did it unto these My brethren, ye did it unto Me." Let us first look around us upon our immediate neighbors. Possibly some of them may give us opportunity for thankfulness by deeds. All of them will afford us opportunity for thankfulness by kindness. Very often those who have no lack of food are starving for encouragement and sympathy. And there may be cases in which this will cost us a greater sacrifice than we could make in money. . . . Such expressions of thankfulness ought never to be called duties, as if they were tributes wrung from us. They are privileges and advantages. The United States carries our letters to friends far away. Beneficence is the divine mail service which carries our communications across the dark valley, and through the misty clouds, to the heavenly city. They are the material paper and ink — made of rags and iron, though they be — which carry the impalpable and invisible messages of the soul up to God. — Interior.

"He crowneth the year with His goodness!"  
Our Father,  
A song we would raise,  
A tribute of love and thanksgiving, a psalm  
Of jubilant praise;  
For health, peace, and life, with its blessings,  
The care  
That hath guarded our ways;  
And, oh! for Thine own loving favor, the  
goodness  
That crowneth our days!

— Mrs. A. M. Tomlinson.

What Thanksgiving Day is to us, what voices speak to us, depends upon what we have been looking for and listening to in the days that are gone. If today you find yourself inclined to murmur, seeing much that is hard to bear, seeing little to be thankful for; if you find fault instead of saying grace; if you groan and cannot sing; if, as Whittier says,

"Ye see the cloud which overbroods  
A world of sin and loss;"

if, in a word, you see only the dark side, I am sorry. But it can be helped, swiftly, today, by an act of faith; more slowly in the year to come by obedience to God's laws. God can immediately open your eyes. You remember Elijah and the terrified young man who thought they were friendless and helpless. "Lord, open Thou the young man's eyes!" prayed the prophet, and lo! the mountains were full of chariots and horsemen! Like a piece of cold iron in sand and metal filings, which brings no iron out, you see no special mercies. But wind a coil of wire about the iron, and the invisible current so inspires it that every scrap of iron leaps to meet it. You, too, can be so filled with the Spirit of Jesus today that God's benefits will swiftly greet your eyes and cluster about your heart. . . . Look for the goodness of the Lord in your own life. The dross and slag of life accumulate; smoke is in the air; flakes of soot fall softly upon us; life can easily seem a poor affair. But life is full of dignity, grace and joy, full of opportunity for goodness and kindness. Will you wait till the sunset hour glides its passing? Will you wait till death stirs your imagination and you see, but too late, how much beauty and half-appreciated joy there was in life; how much you had of blessing, in how



many ways you could have been a blessing? Look for God's goodness today. Only so will you come to see life in its fullness. — *Maltbie D. Babcock, D. D.*

Lord, what shall our Thanksgiving be,  
This gray November of the year?  
Whate'er our offering to Thee,  
Be it sincere!

No empty frankincense of praise,  
No sounding words tricked out by art,  
But just some homely, simple phrase  
Straight from the heart!

No music of triumphant tone  
In swelling octaves swept along;  
But lifted to Thine unseen throne  
Some low, sweet song!

— *Clinton Scollard.*

## JONAS WETHERBEE'S THANKSGIVING

KATE SUMNER GATES.

"THREE weeks from today is Thanksgiving, father," said Mrs. Wetherbee, rather timidly, looking across the table at her husband, as he helped himself to another doughnut. "I've been wishing that we could ask all the children home, and make an old-fashioned Thanksgiving once more."

Mr. Wetherbee frowned and stirred his coffee so vigorously that he spilled some on the tablecloth.

"'Twould make a lot of extra work for you, Maria, and sort of upset us all round," he said at last. "Besides, I can't see any particular sense in making such a do-over Thanksgiving. Think of the money fooled away on folks' stomachs that day! And what does it amount to, anyway? If you feel so anxious to be thankful, why not have mush and milk, or something else that's easy to get, and devote your time and strength to giving thanks and praising the Lord?"

"But I should like to see the children all together once more, Jonas. It has been a good many years since they were, and we're getting to be old folks. I think sometimes I won't be here much longer, and somehow I do want to have them all come home this year."

Mr. Wetherbee frowned again, though not quite as forbiddingly perhaps. In his heart of hearts he loved his wife very tenderly, but in the struggle to acquire riches his best self had become crusted over. Before he could decide what to say to his wife's appeal, some one drove into the yard.

"There's Cousin Samuel," he said, as he hurried out; "he has come over to see about buying the wood-lot, I guess. If he has, we will drive out there and look at it, and most likely he will come back here to dinner."

Mr. Wetherbee proved correct in his surmise, and presently the two cousins were driving together to the wood-lot.

"Seems to me Maria is looking sort of slim, isn't she?" queried Mr. Samuel Wetherbee, as they rode along.

"I don't know. I hadn't noticed she was," replied Mr. Jonas, remembering with sudden misgiving her words at the breakfast table.

"We are very apt not to notice little changes in those we see every day," continued Cousin Samuel. "She certainly does look rather frail. Make it as easy as

you can for her, Jonas. I'd give a good deal if I could have my wife back. There isn't an hour in the day but I think of something I could have done to make life easier or pleasanter for her. But I never thought then, and it is too late now."

All the time they were inspecting the wood-lot and talking over various matters of business, Mr. Jonas Wetherbee kept thinking of his cousin's words. He thought of them in the afternoon when he was in the barn at work. He remembered how Maria and he had started life together nearly fifty years before, both young and strong and ambitious. They had begun life with almost nothing, but they had worked hard, and Maria had done her part nobly and cheerfully. The children had come—six of them—but two were laid away in the churchyard. They had done the best they could for the others, and the farm was clear now—one of the very best farms in town it was, too.

He had always meant to take life easier some time, but somehow he had worked and scrimped and saved so long that it seemed to be second nature to him. He had never realized it as he did now, sitting on the haymow thinking of his wife's request and his cousin's words. There weren't so very many years left to them now at the longest—that was true. It was selfish, he knew, but, oh, if Maria could only live to see him through! "The children would do for her, but there's no one on the face of the earth who would care for me as she would," he said to himself, as he brushed the unwonted tears from his eyes.

"And, God helping me, I'll do for her as long as I can," he vowed, solemnly, as he heard the bell ring for supper.

"I've been thinking about what you said this morning, mother," he remarked at the table, "and I believe we'll do as you say. Suppose you write to the children tonight. I'll take the letters to the office in the morning, and stop to see Melissa Hatch coming home. We will have her come right over now and stay all winter if she can. Any way, she must help you over Thanksgiving, for I'm not going to have you get all used up. You have worked hard all your life, and I reckon you deserve good times now if ever a woman did. I—used to tell you you were a 'nonesuch' sure enough, and I think so yet."

Mrs. Wetherbee tried hard to speak, but do her best she couldn't, so she went over and stroked the thin gray hair on her husband's head, and then stooped and kissed him tenderly, as she had not done for years.

It was a beautiful Thanksgiving. The children all came with their children, and they enjoyed every minute; but the very happiest and best of all to Mrs. Wetherbee was when she and her husband stood alone by the fireside late at night.

"I've been prospered and blessed, Maria," he said, as he drew her close to him, "but I am more thankful for my wife than for all the rest put together."

"And you are the best and dearest gift of my life," she whispered, looking up at him lovingly through a mist of happy tears.

*Longmeadow, Mass.*

## IN NOVEMBER

EMMA A. LENTE.

The golden rod has faded, and  
The sumac's fires are dead;  
The fields are shorn and sere with frost,  
The birds of song have fled;  
The air grows chill with winter's breath,  
The skies are steely blue,  
Or bleak with purple, wind-blown clouds,  
And wildwood charms are few.

But in this time of saddening change  
We build the home-fires high,  
And to the generous, festal board  
We bid our own draw nigh.  
From near and far they swiftly come,  
To clasp warm hands, and say  
Glad words of thanks for blessings past,  
And hail Thanksgiving Day!

*Poughkeepsie, N. Y.*

## MRS. TRUE'S THANKSGIVING

WILLARD N. JENKINS.

"IT is only a week to Thanksgiving," said little Amy Duncan, the school-teacher, who boarded at the True farmhouse.

Mrs. True set her lips firmly together. She was a stern-looking woman, with iron-gray hair and cold blue eyes. Her husband looked at her, and sighed.

"We never keep Thanksgiving," he said, gently.

"Never keep Thanksgiving?" echoed Amy, in surprise. "Why, I thought all New England people kept Thanksgiving."

Then Mrs. True spoke, in low, even tones:

"Miss Duncan, my daughter—our only child—died on Thanksgiving Day, twelve years ago, and since then I have not felt like observing the day. If you care for a turkey, we can have one."

"Oh, no," said Amy, in some embarrassment, "I'm sure I don't care for anything of the kind. And I beg your pardon if I have pained you."

"You did not know about my trouble. When my Ruth died, the brightness went out of my life, and it has never come back. I suppose it never will. It would be a mockery for me to keep Thanksgiving. I usually spend the most of the day looking over my little girl's clothes and toys, which are just as she left them."

"Dear Mrs. True, I can understand how many sad memories the day brings. My parents died so long ago that I can just remember them, and my dear sister, who was both mother and sister to me, died when I was twelve years old. I like to think of them as dwelling in a world where there is always thanksgiving."

"Always thanksgiving," mused Mrs. True. "Yes, I suppose that in heaven they never weary of giving thanks."

She said no more, but rose from the table and began to clear away the supper dishes, looking very much as though she did not care to give thanks while on earth.

Mrs. True was a nominal Christian. She had been a church member for many years, and she and her husband, being in good circumstances, gave liberally of their means for the support of the Gospel; but there was no comfort for her in sorrow, and she saw no cause for rejoicing in prosperity.

Some way, the idea that Amy Duncan

had suggested would not leave her. She had always known, of course, that heaven must be a place of rejoicing; but she had never before thought of her little Ruth as giving thanks. If her child could be happy and rejoice in heaven, why could not the mother give thanks on earth? Certainly she had not done so, and yet her husband was spared to her, and she had a comfortable home, and might have had many friends if she had desired them; but all these years she had lived by herself, nursing her sorrow and caring little for the joys and griefs of others. Had she really been a Christian? Had her prayers been anything but dry formalities, uttered merely from force of habit? She began to think they had not.

That night she slept but little. She was getting a glimpse of herself as she really was, and the sight appalled her. The next morning she was as silent as ever, and performed her household tasks with her usual precision. At the dinner table she seemed nervous and unlike herself. Her husband looked at her anxiously.

"Are you well, Ellen?" he asked.

"I am well," she replied, briefly.

After she had washed the dishes she put on her hat and cloak, and walked half a mile down the road to a small old house which stood in a bleak place, and was the home of John Moore and his feeble wife — "Uncle John" and "Aunt Sarah," as they were usually called.

The old man met her at the door.

"Come right in, Mis' True. It's been a long time since you was down to see us."

Aunt Sarah sat near the stove, in the one comfortable chair which the room contained. She looked up with a patient smile.

"I'm real glad to see ye, Mis' True. It's kind of you to come in. Take this chair, up to the stove."

"We was jest goin' to have our dinner," explained the old man. "We don't get up very early mornin's, an' so we generally have two meals a day an' go to bed early. It saves wood."

On the table were a few small, boiled potatoes, a slice or two of bread, and a small piece of butter.

"Is that all you have for dinner?" asked Mrs. True involuntarily, and then she bit her lip.

"Yes," replied Aunt Sarah, cheerfully. "That's all we have any day. We have to get along savin', because we ain't got any way to earn anything till spring. My hands is so drawn out of shape that I can't knit, an' John is gettin' too feeble to split wood for folks. But we are thankful to have a whole half-barrel of flour on hand an' more 'n a bushel of potatoes. We shall get along some way, an' we've a great deal to be thankful for."

"I'd like to know what?" said Mrs. True.

"Well, I'm thankful that I've got over my last attack of rheumatism so well. I can't use my hands much, but I can walk an' do some things. An' John an' I are thankful that we are spared to each other, an' that we have a roof over our heads. 'Tis a poor old house, to be sure, but it's better than none."

"You won't have much of a Thanksgiving, will you?" asked the visitor.

"No," admitted the old lady, "we won't be likely to have anything different for dinner. But we can have jest as thankful hearts. It might be worse with us."

"I don't see how it could be," said Mrs. True, bluntly.

"Why, we might be sick, or lose our home, or something," said Aunt Sarah, in mild surprise.

"Yes, as wife says, it might be worse," assented Uncle John. "Of course, we are poor an' need many things that we don't have. If our children had lived, things might have been different with us. We had three bright, smart children, Mis' True; but they died many years ago."

"And still you can find something to be thankful for?"

Mild reproach shone in the old man's eyes.

"Oh, yes, Mis' True, we have much to be thankful for, much. The hope of heaven is enough to fill any poor heart with praise."

Mrs. True rose abruptly.

"I'll not stay longer today. But I want to ask you if you'll come up to my house to dinner, Thanksgiving Day, if I'll send a team for you?"

Uncle John looked at Aunt Sarah.

"Why, yes," cried the old lady, with the delight of a child, "we could go, an' 'twould be a real treat for us. Thank you, Mis' True, thank you!"

"They can find many things to be thankful for," thought Mrs. True, as she left the house, "and I have said to myself that I had no occasion to observe Thanksgiving. What a wicked, ungrateful creature I have been!"

At the supper table that night, Mrs. True said to Amy Duncan:

"Miss Duncan, I have changed my mind about observing Thanksgiving. I intend to have a few guests here. Would you like to invite a friend?"

"Thank you, Mrs. True," replied Amy, promptly. "I would like to ask Laura Ames."

"Laura Ames, the crippled girl who sews for a living? You have decided well, Amy. I have invited Uncle John Moore and his wife."

Before Thanksgiving Day arrived, two more guests had been added to the list — Uncle Nathan Harlow, a poor old man who had an uncongenial home in the family of a nephew, and Miss Prudence Nelson, who, though blessed with a fair supply of this world's goods, was somewhat crabbed in disposition, and so had not many friends.

Mrs. True's preparations for Thanksgiving were not on a limited scale. She was an excellent cook, and her pies, cakes, and doughnuts were all that could be desired. She made two enormous chicken pies and roasted a huge turkey. On Thanksgiving Day the seldom-used parlor was opened, and a fire kindled in the grate. And when Uncle John and Aunt Sarah were conducted into the warm, pleasant room, the old lady, in her cheap but clean calico dress, looked up to her hostess, with tears in her eyes.

"How pleasant this is, Mis' True, an' how kind you was to ask us here!"

The guests all enjoyed that Thanksgiving Day. To poor, frail Laura Ames, who

lived in two rented rooms, the large, comfortable farmhouse seemed like a palace. Uncle Nathan was thankful that he could eat his dinner in peace, and Miss Prudence forgot to be crabbed and became interested in Uncle John and Aunt Sarah, mentally resolving to befriend them in some way.

When the guests had all gone, and Mr. and Mrs. True and Amy Duncan sat before the fire, Mrs. True suddenly said:

"I know you are both wondering what has changed me so. I think, Amy, 'twas mostly on account of what you said about Thanksgiving in heaven. My little Ruth is there, and all these years I would not be comforted. I made no friends, and reading, which used to be such a comfort, failed to interest me. But this anniversary of my darling's death has brought me peace and joy; truly it has been a Thanksgiving day. I have not been a Christian, but God has forgiven me, and I believe that from this time I can be happy in His work and in the comforts He has given me."

*Sprague's Mills, Me.*

## A THANKSGIVING FEAST

We two are the last, my daughter!  
To set the table for two  
Where once we had plates for twenty,  
Is a lonesome thing to do.  
But my boys and girls are scattered  
To the east and west afar,  
And one dearer than even the children  
Has passed through the gates ajar.

I'm wanting my bairns for Thanksgiving.  
I thought last night as I lay  
Awake in my bed and watching  
For the breaking of the day,  
How my heart would leap in gladness  
If a letter should come this morn  
To say that they could not leave us here  
To keep the feast forlorn.

Samuel, my son, in Dakota,  
Is a rich man, so I hear,  
And he'll never let want approach us,  
Save the wanting of him near;  
While Jack is in San Francisco,  
And Edward over the sea,  
And only my little Jessie  
Is biding at home with me.

Oh! the happy time for a mother  
Is when her bairns are small,  
And into the nursery beds at night  
She tucks her darlings all.  
When the wee ones are about her,  
With gleeful noise and cry,  
And she hushes the tumult with a smile,  
Her brood beneath her eye.

But a mother must bear her burden  
When her babes are bearded men:  
On 'change, or in the army,  
Or scratching with a pen  
In some banker's dusty office —  
As Martin is, no doubt —  
A mother must bear her burden  
And learn to do without.

I know the Scripture teaching,  
To halt and help the blind,  
And the homesick and the desolate  
At the festal hour in mind.  
Of the fat and the sweet a portion  
I'll send to the poor man's door,  
But I'm wearying for my children  
To sit at my board once more.

I tell you, Jessie, my darling,  
This living for money and pelf,  
It takes the heart from life, dear,  
It robs a man of himself.  
This old bleak hillside hamlet,  
That sends its boys away,  
Has a right to claim them back, dear,  
On this Thanksgiving Day.

Shame on my foolish frettings!  
Here are letters, a perfect sheaf!  
Open them quickly, dearest,  
Ah, me! 'Tis beyond belief.  
By ship and by train they're hasting,  
Rushing along on the way.  
Tell the neighbors that all my children  
Will be here Thanksgiving Day!

— Margaret E. Sangster.



## BILLY'S THANKSGIVING LIST

THE sleet rattled noisily against the window-panes and piled in little drifts on the ledges. Mrs. Robbins drew closer to the cheerful open fire, and put her feet on the shining fender. Her husband looked up from his paper. "Not cold, Mary?" he asked, reaching for the poker.

"No, David, the room is warm, but the storm sounds cold. Isn't it early for such wintry weather?"

"I think not. In this climate you know we nearly always have a 'white Thanksgiving.' Speaking of Thanksgiving, Mary, what are you planning for this year? I haven't heard you mention it."

Mrs. Robbins yawned behind her handkerchief; then said, languidly:

"I'm sure I don't know what to do. It seems to me it's a great deal of trouble for nothing, this ado about Thanksgiving. We have no parents to make a reunion for us, and no children to come home to us as other people have. When I think of it I really feel that we haven't much to be thankful for."

"Oh, come, wife, it's not so bad as that, now, is it?" and Mr. Robbins looked about the pleasant room, then wistfully into his wife's discontented face.

"Yes, David, it is—just that bad. To be sure, we have comforts and pleasures, and then so does everybody else—or nearly everybody. Food and raiment and shelter are necessities in this world—not luxuries."

"Will you invite Dr. Brandt's family for dinner, as you did last year?" inquired Mr. Robbins, ignoring the tacit invitation to argument.

"As well them as any one, I suppose. It bores me to have them, and doubtless bores them as much to come, and they are always deluged with invitations. Preachers' families always are. But they entertained us lately, and it's our turn next—one has to keep one's debts paid up."

It occurred to Mr. Robbins that he had heard of inviting people who could make no return, but he didn't speak, only sat gazing into the glowing coals.

Presently his wife rose, saying: "I haven't given Bridget directions for breakfast. I'll go out and see her before she goes to bed."

David Robbins picked up his paper again, and was soon deep in its contents, and unconscious of the flight of time. It was not until the clock struck nine that he thought of his wife, and wondered what was detaining her. A moment later the door opened, and she came in. Her face was flushed, and her eyes shone softly, as she drew her chair to her husband's side, and slipped her hand in his.

"David," she said, tremulously, "I've learned a lesson in the last half-hour. I've decided I have some things to be thankful for."

Mr. Robbins looked up hopefully. "Good!" he exclaimed. "That's my sensible Mary."

"No, I'm not sensible—anything else," she declared. "But I am truly ashamed of myself, and mean to do better. Let me tell you about it:

"When I went to the kitchen no one was there but Billy. He had a newspaper spread on the table, a piece of wrapping-paper under his arm, and a pencil between his fingers. His head lay on his left arm, and he was fast asleep. I never noticed before how thin he is, David, nor what pretty long lashes he has. His little face looked sweet and innocent in his sleep, and I stood there wondering I had never thought of it before, when I caught sight of something he'd been writing on the wrap-

ping-paper. Perhaps it wasn't just right, but I read it. Across the top was printed in shaky capitals, 'THINGS I'VE GOT TO THANK GOD FOR,' and, O David, you should have seen the list that followed: 'For livin'. For bein' well. For a good bed. For enough to eat. For a warm kitchen to set in evenin's. For Mr. and Mrs. Robbins bein' good to me. For my new sox. For my fam'ly. That I'm getting wages to help mother. That Bridget ain't no crosser than wot she is. That Bethy got well. That Tommy didn't break his leg when he fell down stairs.' That was all, but I'm sure he had fallen asleep before he finished. I slipped a cushion under his head, and then I went up to our room. I've been there ever since thinking—looking my selfish self in the face. David, dear, I said I didn't have anything to be thankful for, but, in the light of Billy's list, I have a great deal."

Mr. Robbins smiled happily as he stroked his wife's hand, saying: "God has been good to us—we haven't appreciated the fact as we ought. Billy's list is a long one, but maybe we can add an item or two still."

"If we don't, it'll not be my fault. Just wait—maybe we won't invite Dr. Brandt's family, after all—maybe Billy's 'fam'ly' would do better. I don't know one thing about them, though the child has lived with us a month now, but I can find out. He is a good boy, faithful and conscientious—he must have been well taught. Perhaps his mother is worth cultivating," and Mrs. Robbins sat erect, with a new energy in her voice.

"Try her and see," responded her husband, heartily. "You can do her good, I'm sure, and perhaps won't lose anything yourself."

Next morning, as Billy carried fresh fuel to the sitting-room, Mrs. Robbins stopped him.

"Sit down a few minutes, Billy," she said, kindly. "I want to get a little better acquainted with you. Have you a father and mother, or brothers and sisters?"

"Father's dead, ma'am, this two year, but mother's livin', and she takes care of us, and we take care of her. There's me, ma'am, I'm the oldest, just turned ten; and Tommy—he's lame and can't do much, only he sells papers when he's able; and Bethy—she's the baby, and the prettiest one in the world. She's three, and Tommy he's seven."

"Where do you live, Billy?"

"We has rooms—two of 'em—in a tenement down on Laurel Street; they're real nice rooms—both of 'ems got a window; and mother she washes and irons, and she sews for the overall factory nights. We nearly always have something to eat three times a day. Some days only two times, but we don't say nothing 'cause if we do mother cries. It hurts mother awful for us kids to go without things."

"Your mother is good to you, then?"

The thin shoulders squared, and the curly head lifted proudly. "Good to us! My mother! I just guess she is—I just guess she's the goodest mother in all this whole world," and Billy's face flushed hotly.

"That's right, my boy. I don't know her, you see; but I mean to know her soon. Do you have Thanksgiving at your house?"

"Yessum—always."

"Turkey, I suppose, and plum-pudding?"

"Oh, no'm—not that. But last year we had bacon—a whole slice apiece, and beans and potatoes both, and apple-sauce, and mother told us we ought to be awful thankful, for lots of people don't have such good to eat—so we were."

"What'll will [you] have this Thanksgiving?"

Billy's face sobered a little. "Not much, ma'am. Bethy's been sick this summer, and we haven't finished payin' the doctor, and mother says it ain't honest to spend money on ourselves when we owe people. She said she'd try and get us some molasses to eat [on] our cornbread, and that we could be just as thankful as we was last year—'cause eatin' ain't what makes Thanksgiving, anyway. She told us to think [up] how many things we had to be thankful for, and—there's a lot."

"But, Billy, you'll be here that day, you know, and there will be a good dinner for you, I hope."

"Yes'm; thank you, ma'am. I'll do up my work careful, and then I was goin' to ask you to let me go home. I couldn't never eat rich folks' fixins' on Thanksgiving Day, unless mother and Tommy and Bethy had 'em, too," and the brave voice broke in spite of itself.

"You shall eat dinner with them, Billy, and there'll be turkey and pie for every one of you. Do you know what I'm going to do? I'm going to see your mother this very day, and invite her, and Bethy, and Tommy, and you, to Thanksgiving dinner, here with Mr. Robbins and me."

The childish face was a study. Incredible, wonder, delight, struggled for the mastery; but the happiness finally predominated, and Mrs. Robbins had not experienced such a glow at her heart for many a day as thrilled her at sight of Billy's gratitude.

The great day came at last, and with it Billy's "fam'ly"—the sweet-faced, patient mother, crippled, threadbare Tommy, and beautiful baby Beth. Billy opened the door for them, with a face so full of bliss it was almost running over. When, fifteen minutes later, he peeped into the sitting-room, to behold his mother seated in a luxurious easy-chair, while Tommy rested on the couch, and Beth prattled happily in Mr. Robbins' arms, he silently withdrew to the backyard, where he stood on his head and walked on his hands, by way of giving vent to his rapture.

Such a dinner as they had! And Billy didn't stay in the kitchen to help Bridget as usual, but sat at the table right opposite mother and Beth, where he could witness their enjoyment. There was every detail that ought to belong to a Thanksgiving dinner, from oyster-pie up to salted almonds; and when everybody had eaten all they possibly could, there was so much left Mrs. Robbins declared she could never dispose of it unaided, so Bridget was instructed to pack everything in a hamper. When, at five o'clock, a sleigh drove up to the gate, that same hamper was the first thing in. Billy's fam'ly came next, including Billy himself, who had been excused from further duties for that day, and away they drove to the merry tinkle of the bells. But not till Billy's mother had told Mrs. Robbins of her gratitude to God for their happy Thanksgiving. "For it was God who put it into your heart, ma'am, and you are His own dear child, following His bidding."

Mrs. Robbins shook her head. "I have been following Him afar off," she said. "But my eyes are opened now, and I think I'll be a better woman hereafter."

The husband and wife sat late before the glowing grate that night, going over the events of the day.

"I haven't been so happy for years," Mrs. Robbins declared. "They all enjoyed everything so much, and they are such dear, good creatures. I just love that woman."

"Can't we let the work go on, Mary? Why couldn't we give to Billy's family, or

some other of God's needy ones, cause for thanksgiving every day in the year?"

"With His help, David, we will."—  
LIZABETH PRICE, in *Universalist Leader*.

## BOYS AND GIRLS

### THE TURKEY'S OPINION

"What dost thou think of drumsticks?"

I asked a barnyard bird.

He grinned a turkey grin, and then

He answered me this word:

"They're good to eat, they're good to beat;

But, sure as I am living,

They're best to run away with

The week before Thanksgiving."

— Anna M. Pratt.

### THE CHICKADEE'S THANKSGIVING DINNER

HELEN M. RICHARDSON.

ROSEBUD wore a white dress and a pink sash, and she had a big pink ribbon bow on one side of her little brown head.

She was standing at the window, first, because she did not want to sit down and wrinkle her pretty white dress before Auntie Bess had seen it; and also because she wanted to be the first one to welcome Auntie Bess when she arrived.

"Seems as if she never would come!" sighed Rosebud. Her lips made you think of ripe cherries, or, just what she was called, a rosebud. Her real name was Ethel; but papa and mamma and Auntie Bess called her Rosebud, because a rosebud is sweet, and so was Ethel.

"Here she comes! Here she comes!" she suddenly exclaimed. "Do open the door, quick! Auntie Bess seems to be in a dreadful hurry!"

"Of course I am in a hurry," laughed Auntie Bess, who had heard the remark. She seized Rosebud in her arms and gave her a squeeze, and a kiss right on her little red lips. "Didn't I smell the turkey cooking, just as soon as I reached the gate?" she said, between the kisses.

"Of course," nodded Rosebud, sniffing delightedly; "of course you did, Auntie Bess. Seems as if it never would be finished."

"I saw a little body on the fence, as I came along, that seemed to be waiting for something to be finished, too—some crumbs, or a meat bone, almost anything that a chickadee can eat."

"Oh!" cried Rosebud, running to the window, "I 'most forgot. Blackcap comes every morning, and I throw crumbs out to him. Sometimes he hops right into my hand. Come and see me feed him, Auntie Bess."

Rosebud ran out into the kitchen for some crumbs; and then she and Auntie Bess went into the yard to feed Blackcap.

The little chickadee was still on the fence. He greeted Rosebud with a delighted "Chick, chick, chick!" and soon left his perch on the fence and came for the crumbs which she scattered on the doorstep.

Auntie Bess did not believe that the bird would come any nearer; but when Rosebud stretched out her hand filled with crumbs, Blackcap grew very sociable, and hopped right into her hand.

"His feet tickle like anything, Auntie

Bess—see if they don't," whispered Rosebud.

But although Auntie Bess held out a handful of crumbs, just as Rosebud had done, Blackcap seemed to know the difference. "Chickadee-dee-dee, you can't fool me!" he sang, as he flew up into a tree, where his little black head kept bobbing in and out among the branches which he tapped every now and then for moth eggs.

"I think it would be a good plan to give Blackcap a Thanksgiving dinner," said Auntie Bess.

"That's just what I will do," cried Rosebud, flying into the house to see if the turkey was "finished."

Auntie Bess told her that she thought the bird would enjoy its dinner better in the tree than on the ground, and so it came about that at dinner-time a nice piece of turkey meat hung from a limb of the tree in which Blackcap was restlessly fluttering about.

Rosebud spent her time between the table and the door, until, finally, her mother said that she must keep quiet and finish her dinner.

"Oh, he has found it! he has found it!" she cried, as she went to take a final look before settling down to her own dinner. "He likes it, too, I guess. Hear him sing! Do come and look at him!" she called.

Of course everybody had to leave the table and look at the bird. It was not long before another little chickadee found out what was going on; and a pert nut-hatch, with a loud "Quank, quank, quank!" stopped to sample the food.

"Chickadee-dee-dee!" sang delighted little Blackcap, which meant, of course: "Stop right here and help yourselves. It is my Thanksgiving dinner, but I am willing to share it with you."

Auntie Bess told Rosebud how she could help feed many hungry birds all winter. So the next day her father hung a large piece of suet up in the tree. Many different kinds of birds visited it during the cold, snowy days that followed. Woodpeckers, chickadees, grosbeaks and kinglets, and a host of sparrows daily fluttered around it. Rosebud loved and welcomed them all. But none ever took the place of Blackcap in her affections. He still continued to eat crumbs from her hand, although he took an occasional nip at the suet with the rest of the birds.

Waltham, Mass.

### Aunt Esther's Secret

BESSIE sat by the table, working at her home task in arithmetic. Her face was very sober, for she was in a great hurry to finish and go out to play with her cousin Polly.

By and by Aunt Esther, Polly's mother, came in, and seeing Bessie, asked her why she was not out at play.

"I have to get my number work done, Aunt Esther," said Bessie, "and it is very hard."

"Is it, indeed? Perhaps I can help you," said her aunt, sitting down beside the little girl. "Four and five make how many? Here is your mama's button-bag. Take out five buttons. Now four more. Count them."

"Nine!" cried Bessie, her eyes dancing.

"Yes. Now take four, then five."

"Nine again!" declared Bessie.

So the lesson went merrily on, and when Bessie had the numbers all neatly written out her aunt covered the answers, and Bessie found that she could remember every one of them.

"Thank you, Aunt Esther," said the little girl. "This has been so easy, and I thought it was so hard. I will try mama's buttons again."

"That is a good idea, and now I will tell you a secret. If you learn to add and subtract all the numbers up to ten, if you learn them very carefully, so that you can give the right answer every time without stopping to count up, then you will not need to study the higher numbers very much, but can add and subtract them just as easily as you can one and two."

Is that not a lovely secret? Do you not think it is true? Try it for yourself and see. — ACHSA B. CANFIELD, in *Youth's Companion*.

### The St. Nicholas League

The St. Nicholas League is an organization to bind St. Nicholas readers in closer personal sympathy, and to encourage and develop literary and artistic talent, by means of monthly competitions, with gold and silver badges and cash rewards. With the November issue the St. Nicholas League began its sixth year. During the past five years there have been nearly three hundred competitions, that is to say, nearly three hundred practical lessons to young readers in art and literary composition, with the result that a considerable number of those who began in the early days of the League have graduated from its ranks into those of the adult art and literary workers. The League has never been so strong nor so useful as it is today. The membership is larger than ever, and the standard of work has never been higher.

The regular competitor for the monthly prizes is sure to be benefited by the conscientious effort to win recognition, whether successful or not, and the comparative study of the work done by the successful ones each month is of greater value to the really ambitious young aspirant than almost any other form of instruction, as has been repeatedly proven by the fact that many of those who begin in almost hopelessly have persevered and attained the highest honors, with excellent promise of success in a wider field.

The most intelligent and progressive children in the world compose the St. Nicholas League. The League membership is entirely free. A League badge and certificate, also full instructions, will be sent to any reader, or to any one desiring to become a reader of the St. Nicholas Magazine, whether a subscriber or not.

— Mr. Green: "Billson's boy has got to be an officer in the navy." Mrs. Green: "Well, well! I s'pose he'll wear epithets on his shoulders now." — *Exchange*.

## The Kidneys

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## NOTABLE EPWORTH LEAGUE GATHERING

A most happy and profitable meeting of Epworth Leaguers was held at St. John's, South Boston, Thursday, Nov. 10. During the afternoon the First General Conference District Cabinet, Rev. G. H. Spencer, president, met and discussed reports and plans. A large representation of the cabinet was present. Two items of special interest were transacted: 1. The *Methodist Messenger* will be discontinued, and a column of League news will appear weekly in *ZION'S HERALD*. 2. For the Denver Convention excursion the following committee was appointed by the president: At large, Mr. C. R. Magee, of Boston; for Maine, Mr. F. M. Strout, of Portland; for New Hampshire, Mr. D. K. Webster, of Lawrence; for Vermont, Mr. C. S. Andrews, of Barre; for Troy, Rev. E. S. Brown, of Albany; for New England, Mr. L. L. Dorr, of Woburn; for New England Southern, Rev. H. E. Murkett, of Providence. This is the first time Troy Conference has been included in this district, it being represented by Rev. Charles Leonard, of Pittsfield.

Arrangements for this meeting were made by the Boston Circuit, of which Mr. G. W. Taylor is the efficient president. The local chapter was host, and added to its deserved reputation for good entertaining. One hundred people were present at the banquet. Mr. Taylor presided, introducing Mr. Van Ogden Voigt, general secretary of the Christian Endeavor Society, who briefly spoke pleasant greetings. Mr. S. Earl Taylor spoke in the clear, concise, self-controlled manner which is characteristic of the younger men of the Missionary Movement, and, after presenting the departmental work of the Epworth League, gave emphasis to the missionary campaign, saying that it is an intensely patriotic subject, embracing the fundamental principles of the Gospel.

The evening service was held in the audience-room, which was well filled. Mr. Taylor introduced Rev. G. H. Spencer, who presided. The pastor, Dr. J. D. Pickles, offered prayer. Mrs. George Atwood sang. The chief addresses were made by Dr. S. J. Herben, the new editor of the *Epworth Herald*, and Dr. E. M. Randall, the new general secretary. Dr. Herben appears the gentleman—fine face, earnest, forceful and optimistic manner. He brought a message of direct appeal for personal service. The course of his address turned upon missionary interests. He said that the Epworth League is under criticism in some places because of its alleged inefficiency. There are many who are always ready to launch forth into adverse criticism who are reluctant to co-operate. The League must be doing things, for this is its chief reason for being. In the problems of city evangelization and in those that beset the country parish, there is opportunity for service of the highest sort, and the League is under obligation to address itself seriously and with consecration to the solution of these problems.



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Then there is much to do in the work of temperance reform, and in connection with the various philanthropies of our Methodism which are performing their gracious ministries throughout the world. In the work of Christian missions the Epworth League also finds a magnificent outlet for its holy energies. The time was when any man or woman of consecrated spirit was good enough to do the work of the missionary; but that time is gone. Today the best men and women are none too good for the work of God in distant lands. We must put our strongest forces at the strategic points, and that means that the chief places in our mission-fields must be manned with the best the church can supply. It is a matter of great gratification that one hundred new missionaries have gone forth during the last year to reinforce the workers on the field, and that eighty-four of them come from our colleges, universities, professional, and training schools. The church is giving her best for the great work of foreign missions, as never before. But there is need of reinforcements today. The call comes from every field. The Missionary Bishops are looking for men and women in every part of the church. That call must be responded to, and the response must come in a large measure from the Epworth League. We hear Him saying, "Who will go and work today in the fields that are white unto harvest?" What will your answer be? God grant that you may say, "Here am I; send me!"

Dr. Randall is a different type, no less the gentleman, rugged, youthful face, pleasant address, sympathetic voice, and an earnest, straightforward manner of speaking. He paid a tribute to Boston hospitality and enterprise by saying that the success and spirit shown in connection with this occasion were worthy of the high reputation Boston qualities of excellence enjoyed everywhere. He urged the utmost endeavor in promotion of all forms of Christian enterprise in the League—a copy of the *Epworth Herald* in the home of every Epworthian, Bible study and mission study classes in every chapter, the extension of the practice of the principles of Christian stewardship throughout the whole membership. He insisted that the highest and most essential form of service, the one most insisted upon by the Word of God, that brought the richest returns to the individual Christian life, that, indeed, seemed in the New Testament to be emphatically made necessary even to our personal salvation, was the work of winning souls to Christ. It was commonly neglected because other forms of church service were less difficult or less embarrassing. He closed with an earnest appeal to those present to become soul-winners, and to establish this work in all their chapters. Four out of five who find Christ are won before they are twenty-one years of age. Soul-winning among the young is the only possible way of taking this world for Christ. We cannot repeat the Lord's Prayer, we are not prepared to render our account to our Maker, unless as soul winners we are doing the work of Christ.

Bishop Joseph F. Berry was the last speaker. In the introduction President Spencer said: "There is one man to whom the League owes more than to all others. He was our first editor, then editor-secretary, and now has taken the third degree and as our Bishop and president will speak." Bishop Berry sounded an optimistic note. He congratulated the leaders of the Boston Epworth League upon the success of this great gathering. Mass-meetings of young Methodists cannot occur too often. They promote mutual acquaintance, and nourish the connectional spirit. That spirit is essential to the progress of Methodism. Our churches cannot succeed notably when they stand alone. We must bear one another's burdens. He expressed special gratification over the fact that there was present upon the platform the zealous young general secretary of the Society of Christian Endeavor. His presence furnishes evidence of the growing fraternity between the two great organizations. We are confronted with startling losses in the ranks of the church. Pastors are falling at their post. Foreign missionaries are growing old. Influential laymen are being called away, and the churches are seriously crippled by their loss. What is the church to do? Who will fill the vacant places in the ranks? Thank God the reserves are coming up! There are 6,000 young men and women in the young people's societies of the Protestant churches of this country.

What an army! What opportunities for service and sacrifice! Through the enthusiastic aid which this host shall render, is it not possible that ere the dewy morning of the young century shall have passed into noonday the earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea? The speaker mentioned by name many of the young people's societies, and as each was named the meeting broke out in loud applause. When he finally described the Epworth League as a mighty army almost two millions strong, the crowd broke out in tempestuous hand-clapping which lasted some time. The speaker closed by predicting mighty achievements by the church of God within the next quarter of a century.

Bishop Luther B. Wilson pronounced the benediction.

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### Fourth Quarter Lesson IX

SUNDAY, NOVEMBER 27, 1904.

ISAIAH 28:1-13.

#### WORLD'S TEMPERANCE LESSON

##### I Preliminary

1. **GOLDEN TEXT:** *They also have erred through wine, and through strong drink are out of the way.* — Isa. 28:7.

2. **DATE:** About B. C. 725.

3. **CIRCUMSTANCES:** The prophet is writing just after the accession of Hezekiah. Twenty years before, he had foretold the doom of Samaria (chap. 7:17; 8:4-8). That doom was now about to fall. The Assyrian forces under Sennacherib would shortly sweep down upon the fertile valleys of the besotted Ephraimites and execute divine judgment upon them for their wickedness. Jerusalem, too, would be chastised, but would be delivered from the hand of the foreign invader by a signal manifestation of divine power. The crisis demanded prophetic warning, and Isaiah here gives it.

4. **HOME READINGS:** *Monday* — Isa. 28:1-13. *Tuesday* — Isa. 5:11-24. *Wednesday* — Amos 6:1-7. *Thursday* — Prov. 23:15-28. *Friday* — Gal. 5:13-26. *Saturday* — Matt. 24:42-51. *Sunday* — Eph. 5:6-21.

##### II Introductory

Beautiful for situation was Samaria, sitting like a crown above fertile and surrounding valleys and proudly defiant of danger. The dissolute Ephraimites rejoiced in her strength; but the eye of the prophet saw what was hidden from mortal gaze — that her strength would soon fall, and her "glorious beauty" decay like a "fading flower." God had decreed judgment against her; and the Assyrian instrument of His wrath would shortly descend like a hailstorm and fierce tempest, and overwhelm her in destruction. Her "glorious beauty" would be greedily devoured by the conqueror like an early and luscious fig. But "the residue of the people" should not be crownless; the Lord of hosts would be "for a crown of glory and for a diadem of beauty," and would inspire His judges with judgment and His warriors with strength to "turn the battle to the gate." Yet even this "residue" also, particularly those of Judah, would fall into iniquity. They, too, would give themselves up to luxury and drunkenness; and not merely the common people,

but the priests and prophets also, would "err through wine," and degrade their powers and pervert "judgment." Led by their example, the people would descend into the mire of intemperance, and their tables become scenes of shameful and disgusting revelry. So general would be the relapse that there would be none left to whom the prophet could "teach knowledge," except the youngest children, or those who were childlike in their receptivity of truth. To such, instruction must be given by means of simple precepts and rules often repeated.

##### III Expository

1. **Woe** — or, "Alas for!" Chapters 28 to 33 constitute a cycle of prophecy which Delitzsch calls "the book of woes," because they contain a series of utterances all beginning with an introductory "Woe." To the crown of pride, to the drunkards of Ephraim (R. V., "to the crown of pride of the drunkards of Ephraim") — referring to the capital, Samaria, whose luxury and excesses are here alluded to, and whose downfall is predicted. Whose glorious beauty is a fading flower (R. V., "and to the fading flower of his glorious beauty"). — "The 'glorious beauty' of Samaria was a beauty of magnificent luxury. Summer and winter houses distinct from each other (Amos 3:15), ivory palaces (1 Kings 22:39), a wealth of gardens or orchards, vineyards and olive yards (Amos 4:9), residences of hewn stone (Amos 5:11), feasts enlivened with the melody of viols (Amos 5:23), beds of ivory (Amos 6:4), wine in bowls (Amos 6:6), and chief ointments (Amos 6:6), constituted a total of luxurious refinement beyond which few nations had proceeded at that time" (Rawlinson). The head of the fat valleys (R. V., "valley") — referring to the location of Samaria "upon a beautiful swelling hill which commanded the whole country round in a most regal way, in the centre of a large basin, shut in by a gigantic circle of still larger mountains" (Delitzsch). Overcome with wine. — The valley belonged to the Ephraimites, who were the victims of intemperance. The original word for "overcome" is a strong one, conveying the idea of being "smitten, beaten, knocked down as with a hammer."

They had always been hard drinkers in northern Israel. Fifty years before, Amos flashed judgment on those who trusted in the mount of Samaria, "lolling upon their couches, and guzzling their wine out of basins," women as well as men. Upon these same drunkards of Ephraim Isaiah fastens his Woe. Sunny the sky and balmy the air in which they lie stretched upon flowers — a land that tempts its inhabitants with the security of perpetual summer. But God's swift storm drives up the valleys — hail, rain, and violent streams from every gorge. Flowers, wreaths and pampered bodies are trampled in the mire (G. A. Smith).

2. The Lord hath a mighty and strong one — referring to the king of Assyria, either Sennacherib, or his successor, Sargon. He was to be the instrument of punishment in the hands of God. His approach is depicted under the most terrible images — a hailstorm, a destructive tempest, a flood of mighty waters. Cast down to the earth — "cast down" with violence, as when a fragile vessel is shattered by being flung to the ground.

3, 4. Shall be trodden under feet (R. V., "trod"). — This prediction was literally fulfilled about three years later (2 Kings 18:10). As the hasty fruit (R. V., "as the first ripe fig"). — "The gathering of the figs takes place about August. Now if any one sees a fig as early as June, he fixes his eye upon it and hardly touches it with his hand before he swallows it, and that with-

cut waiting to masticate it long. Like such a dainty bit will the luxurious Samaria vanish" (Delitzsch).

5. In that day — when Samaria, the proud crown of the wine-smitten Ephraimites, shall perish. Shall the Lord of hosts be for a crown, etc. — After the earthly and perishable crown shall be cast down, Jehovah himself will be the ornament and pride of His people. Many commentators apply these words to Judah also. The residue — the remnant that shall survive the sword of the Assyrian king. And for a spirit of judgment to him that sitteth, etc. — Not only would the Lord be the glorious crown and head of His people, He would also endow the judges with the power and will to judge righteously. And for strength to them, etc. — He would clothe with martial might the warriors, so that they would "turn back the battle at the gate."

And clearly the closing of the clouds around Samaria was coincident with the dawn of a brighter day in Judah. Hezekiah came to the throne only three years before the fatal siege of Samaria began. His accession must have been nearly contemporaneous with that expedition of Sennacherib against Hoshea, when he "shut him up and bound him in prison" (2 Kings 17:4). Yet he was not daunted by his neighbor's peril. He began his reign with a political revolution and a religious reformation. He threw off the yoke of Assyria, to which his father had submitted (2 Kings 18:7), and he cleared the land of idols and idol-worship. It was the dawn of a day of promise, such as the prophet seems to point to in these two verses (Rawlinson).

7. But they also — the "residue" mentioned above, Judah especially. In 2 Kings

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17:18, 19, we read: "The Lord was very angry with Israel [whose capital was Samaria], and removed them out of His sight; there was none left but the tribe of Judah. Also Judah kept not the commandment of the Lord." Have erred through wine. — Wine has caused them to break the commandments of God. Are out of the way (R. V., "are gone astray"). — Strong drink has allured them from the right path. The priest and the prophet, etc. — The priest was forbidden to indulge in wine while engaged in the duties of his office (Lev. 10:1-9), and the prophet was supposed to be a Nazarite in his abstinence. Their official position made them examples to the people; and yet they are represented here as "swallowed up," submerged in wine, wallowing in drunkenness. They err in vision, etc. — Their prophetic powers are clouded and distorted, and hence unreliable. Delitzsch renders the passage: "They reel when seeing visions; they stagger when pronouncing judgment."

8. All tables are full of vomit, etc. — "Isaiah's indignation is manifested in the fact that in the words which he uses he imitates the staggering and stumbling of toppers. All of the tables of the carousal are full without there being any further room; everything swims with vomit. In verse 8 we can hear them vomit. The prophet paints from nature here without idealizing. He receives their conduct as it were in a mirror, and then in the severest tones holds up this mirror before them, adults though they were" (Delitzsch).

9. Whom shall (R. V., "will") he teach knowledge? — In the midst of so much dissipation and blindness, where shall the prophet find receptive hearers? Whom shall he make to understand doctrine (R. V., "the message")? — If prophets, priests and people are alike sunk in debauchery, to whom can the prophet explain the message? — Them that are weaned from the milk, etc. — The meaning seems to be either that the children will listen, or that the childlike adults whose "soul is even as a weaned child," will listen — probably the first. Delitzsch and others, however, regard this verse and the next as not spoken by the prophet, but by the drunken scoffers mentioned in verse 14, who sneer at the prophet as an intolerable moralist, and claim to be of age and free, and not little children who have just been weaned, etc.

16. For precept must be upon precept (R. V., "for it is precept upon precept"). — To teach docile children and those who are childlike there is need of constant iteration of fundamental truths. So the prophet has dealt with them in the past; so he will continue to do. Here a little, there a little — of instruction, as they were able to bear it. It is only by this persistent, unrelenting proclamation of God's truth that the children in Isaiah's day (or in our own), could be impressed with the wickedness of

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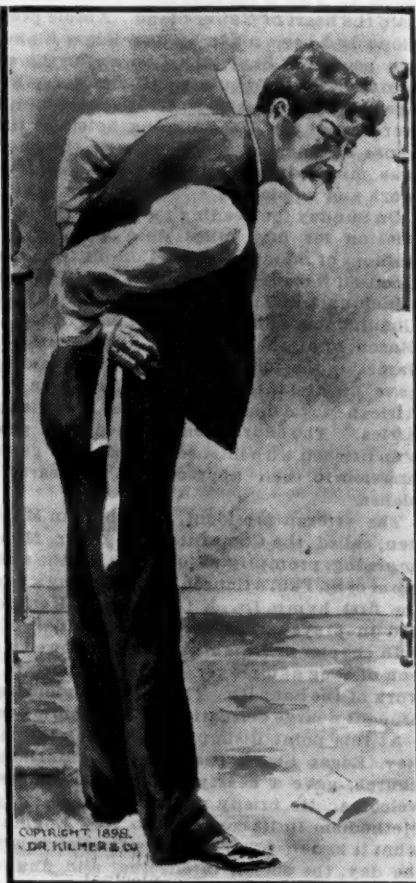
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intemperance and the danger of taking a single step in that downward path. Delitzsch, however, maintains that these words express merely a sneer at the prophet's mode of address. There is a remarkable alliteration in the original words of this passage which seems to favor this view: *Ki tsav la tsav, tsav la tsav, qav la qav, qav la qav*, etc. "In the repetition of the short words we may hear the heavy babbling language of the drunken scoffers."

11-13. For with stammering lips (R. V., "nay, but by men of strange lips") — referring to the Assyrians. Will he speak — God. But the word of the Lord was unto them (R. V., "Therefore shall the word of the Lord be unto them," etc.) — Because they would not hear, therefore shall Jehovah's word, "which they regarded as an endless series of frivolous enactments, be changed for them into an endless series of painful sufferings."

#### IV Illustrative

Dr. Mazzotti tell of a man who had a

scorbutic affection, which he set about to cure with whiskey. He got well of this trouble, but became a hard drinker, and soon found himself the victim of a rare disease called *opisthophoria*. This curious affection consists in inability to walk forward. When the patient was told to advance, he used every effort to do so, but could only succeed in going backward, and he continued to do so until he died. It is very sad, but the habit of drinking is sure to breed this disease, and the victim is never able to go ahead in anything. His movement is all backward. He sees his shopmates and old acquaintances getting on comfortably, feeding and clothing and educating their children well, laying up some of their earnings against a rainy day, and gaining the respect and esteem of their neighbors and townsmen; but the poor fellow who is taken with the *opisthophoria* can never keep up with them. He is ever going the other way, is walking backward all the while, running in debt, starving his children, ruining his health, blasting his character, and finally stumbling into perdition. If you do not wish to get the *opisthophoria*, quit your beer (Congregationalist, quoted by Peloubet).



## FREEDMEN'S AID AND SOUTHERN EDUCATION SOCIETY

Reported by REV. O. S. BAKETEL, D. D.

Manchester Methodism felt highly honored in having the meeting of the General Committee of the Freedmen's Aid and Southern Education Society. This is the first time it has come so far into the heart of Yankee-land. Ample preparations had been made by Rev. Edgar Blake and his people of St. Paul's Church for the entertainment of their guests. Homes were thrown open, and, where this was not convenient, they were cared for at the leading hotels at the expense of the people. Mixed with the business was mingled social life, so that it was not "all work and no play."

On Sunday the leading pulpits of the denomination for fifty miles were supplied by the Bishops or members of the Committee. Bishop Goodsell was at St. Paul's; Dr. John Pearson, of Cincinnati, at Trinity; Dr. W. H. Hickman, of Chautauque, at First Church; and Dr. M. C. B. Mason, of all the South and Cincinnati, at St. James' in the forenoon, and in the evening he gave his great lecture at St. Paul's, on "The African in America, and the American in Africa." The church was packed with people, who listened with intense interest and gave expression to their appreciation by hearty applause.

The veteran president, Bishop John M. Walden, called the Committee to order Monday morning, promptly at 10 o'clock, in the auditorium of St. Paul's Church. After singing a part of the first hymn, Dr. J. D. Walsh, of Kentucky, led in prayer. The Bishop read a part of the 60th chapter of Isaiah, and then followed a season of song and prayer and brief reports of the work of the Sabbath. The mid forenoon trains brought a large delegation of the Committee.

At this point Bishop Goodsell took the chair. Rev. Edgar Blake, pastor of the entertaining church, gave a hearty and cordial address of welcome. He briefly recounted the history of Methodism in its coming into New England—what it had to contend with in the Calvinism of the day, the social, intellectual and financial state of the existing religious orders—and yet how it had stepped from nothing to a position of much power and influence in this region. The address was enthusiastically received by the audience. Replies were made by Bishops McCabe, Hamilton, Foss, Neely and Warren.

After the calling of the roll by W. B. Sellert, the recording secretary of the Society, the regular business was taken up. The report of the Board of Managers was read by Secretaries Mason and Thirkield. It is an interesting document. In its printed form it covers 55 pages, and is a mine of information to all who want to know what this important agency of the church is doing. The importance now generally conceded to the necessity of Christian education in the North emphasizes in a large degree the importance of Christian education in the South. It is gratifying that representative Southern men are beginning to recognize these facts. The charge, sometimes made, that crime has increased among educated negroes is inaccurate, to say the least. A careful study of the last census will show exactly the opposite. Crime has not increased among educated negroes. The Board has maintained during the year 44 schools, 23 of which, with an attendance of 6,711, were among the colored people, and 21, with an attendance of 3,928, were among the white people, making a total attendance for the year of 10,639. The total receipts for the year ending June 30, 1904, were \$467,861.55. Of this not quite one-fourth, or \$104,045.05, were from collections. The amounts expended during the same time are \$462,362.67. Comparing these receipts with those of the previous year, and there is found to be a net decrease of \$16,284.58. It is thought the decrease is not due to any lack of interest by the church and the general public in this work, but largely to the fact that the two corresponding secretaries have been unable to sufficiently cover the field and give such careful attention to the difficult and detailed duties of the office as the work constantly demands. The present indebtedness amounts to \$109,889.06. About \$11,000 is in hand, which will reduce it by that much.

The report was referred to various committees for consideration, as follows: Finances of the Society, national education, schools among the white people, schools among the colored

people, industrial schools, endowments, appropriations, apportionments.

The absence of Dr. R. S. Rust, the faithful and long-time secretary of the Society, was noted. A telegram of regrets and a letter of greeting were ordered sent to him. The old hero would have been at home in New Hampshire; for was he not principal of the Conference Seminary at Tilton from 1846-'51, pastor at Portsmouth '51-'52, at Lawrence (Mass.), First Church, '53-'54, at Great Falls (now Somersworth), '55-'56, at Elm Street (now St. Paul's), Manchester, '57, at Haverhill, (Mass.), '58? In 1859 he was transferred to the Cincinnati Conference. A few are left in the ranks who would remember him. This is the first meeting of the General Committee he has ever missed. About ninety years of age, he has done a noble work. He has long been loved by the church, and will be loved long after he has been crowned in heaven.

During the noon hour the various committees met in little groups to consider the business committed to them, and most of them were ready to make report when the afternoon session began.

Bishop Joyce presided in the afternoon. Dr. Trousdale, of West Wisconsin, conducted the devotions.

The first report presented was from the Committee on apportionments. Not many changes from the figures of one year ago were suggested. The amount then apportioned to the Conferences was \$267,010. This year it is \$268,210. This slipped through with no debate at all. Then came the report on Industrial Schools. It suggested the strengthening of the work at Claflin University, Morristown, Tenn., Atlanta, Ga., Gilbert Academy, Rust University, and Wiley University, and increased appropriations to Claflin and Morristown. The suggestions of the committee were debated a long time, after which the matter was postponed, to be taken up in connection with the report of the committee on appropriations. The report of this committee gave the figures of \$105,000 to be appropriated. Later it was moved to make it \$107,900. Finally, it was decided to take up one school at a time and decide each case upon its merits, that the Committee might not be handicapped with a set sum, and then find it necessary to scale down.

An effort was made to add to the sum proposed, that there might be a press bureau organized to give information to the people of the country concerning the work of the Freedmen's Aid Society. It was received with sufficient favor to have a committee appointed to consider it and report later.

In considering the amounts asked by the Board from the general fund the theological and collegiate institutions were taken up. The amount asked for these was \$64,700. When they had completed the call of the list, they had voted \$61,900. The debates on some of these were very interesting. All were intent on doing what, in their judgment, was the best and fairest thing; still there were at times decided differences of opinion.

At 5:30 P. M., the official board of St. Paul's Church tendered an informal luncheon to the Bishops and the members of the Committee. A number of the prominent citizens of the city and the preachers who were present had been invited. About one hundred sat down to beautifully spread tables, with as fine a service as can be found anywhere. At the close of the luncheon Mr. Blake called the company to order, and in well-chosen words introduced Bishop Warren, Dr. W. P. Thirkield, Dr. D. D. Thompson,

editor of the *Northwestern*, and Bishop Berry. The speeches were in excellent taste and of a high order.

A large congregation was present at the mass meeting in the evening. Bishop Walden presided, and gave important facts concerning the work of the Freedmen's Aid Society. The announced speakers were Bishop McDowell and President R. S. Lovinggood of Sam Houston College, Austin, Texas. Bishop McDowell's address was strong and masterly—just such as we always expect from him, and are never disappointed. President Lovinggood said the most of his thoughts had been taken by others; but when he could do nothing else he could tell his own experience, for he knew that was true, and he was not sure of the experience of any one else. His account of his early life, conversion, education, and work at Sam Houston College was indeed a thrilling story, and although the hour was late, people sat eagerly intent on catching every word of it. Dr. Mason was on hand the instant he sat down, to take a collection for the work at that point.

### TUESDAY

Bishop Cranston was in the chair during the Tuesday forenoon session. It was a time of lively interest, as the matter of appropriations to the various schools came up. The desire to be just, and at the same time generous, was prominent in the discussions.

It was remembered that this was election day, and that about fifty men, good and true as patriots, were disfranchised by reason of these meetings coming at the time they do. Dr. Gilbert, editor of the *Western Christian Advocate*, moved that this committee petition for a change of time that will not conflict with this day. It was carefully discussed, and in the final analysis a committee was appointed to consider it here and see if any way could be found to obviate the difficulty, and report before final adjournment.

The appropriations to the academic schools were taken up, and occupied the principal part of the forenoon session. Some of them elicited no discussion, while others were most carefully scrutinized. The reason of the large attention given to some was not because of their failing in the work, but because of their great success.

The work among the whites of the South is of equal importance with that of the blacks. A few years ago this was taken up in connection with our colored work, and is being faithfully prosecuted. There are three schools of collegiate grade and eighteen academies. For the former the amount asked was \$13,200; for the latter, \$2,025. The amount granted, after careful consideration, was: Collegiate, \$13,200; academic, \$1,925. Presidents of the academies among the whites in North Carolina, Louisiana, Georgia, Alabama, Tennessee, and Virginia are clamoring for help. They want larger buildings and endowments. These academies are part of a cleverly contrived educational system, beginning in the back districts and coming to a climax in Grant University at Athens and Chattanooga, Tenn. One academy president hit the nail on the head when he said: "We do for the higher schools what the sawmill does for the finishing factory." In this instance, however, a large proportion of the material in the rough does not reach the "finishing factory," but returns to the illiterate communities whence it came for the purpose of teaching school. Academy presidents claim that some of their best work is in preparing teachers for the common schools of the South. These young men and women grub along as best they can, alter-



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nately studying and teaching, many times taking their pay in pork and potatoes, as cash is very scarce. Others, however, set their hearts on completing their education at Grant University, and generally succeed.

Bishop Hamilton was in the chair at the afternoon session.

A new school is to be established at Boiling Springs, Tenn., and an appropriation of \$500 was made for this, and to it is to be added \$2,000 raised by the people of the Central Tennessee Conference. The school at Siloam Springs in the Arkansas Conference is to have for its use whatever money the Conference may raise during the year. It was voted that \$2,000 be appropriated to the church on the campus at Athens, Tenn., to be at the disposal of the Board, and to be used on condition that the Freedmen's Aid Society be permitted to carry on its work without opposition from the local authorities. Quite a number of the schools, especially those for the white people, are under the control of, or at least the property is held by, local trustees. The grants made to them were payable at the discretion of the Board of Managers. The Board of Managers were instructed to make haste in the matter of getting fire-escapes on all our school buildings as a safety to human life.

The appropriations for the work of administration were taken up. An effort was made to reduce the amount suggested (\$4,500—an increase of \$500) for the salary of each corresponding secretary. It was debated loud and long, but finally passed. When all had been appropriated, the figures were: Schools among the colored people, \$80,050; schools among the white people, \$16,275; administration—legal services, insurance, taxes, printing reports, etc., postage, general committee expenses, board of managers, interest, repairs, contingent fund, office expenses, salaries of corresponding secretaries, traveling expenses of the same, express, telegrams, \$34,075. The entire footing was \$118,300. The amount from endowments, etc., is \$22,100.

It was decided to make an attempt at giving information to the people by some means other than that now in use. Hence the committee referred to the Board authority to organize a press bureau, or employ a field agent, or both if they judged best, and voted to place \$3,000 at their disposal for the purpose.

The committee appointed to devise a time for the annual meeting that will miss both election day and Thanksgiving, reported, suggesting that it be in the month of December, so arranged as to get through before Christmas.

Reports were adopted on national education, and one on the matter of endowments for our Southern schools.

Resolutions of thanks to the pastor, church, choir, ladies, entertainers, Amoskeag Mill managers, and the press, were passed.

The work of the Committee was finished. A generally optimistic spirit prevailed. While other societies of the church have had assistant secretaries to aid in pushing their interests among the churches, and thereby increasing the offerings, this Society has had two of the hardest-working secretaries in the church, Drs. Mason and Thirkield. They have not been able to keep up the work in the office, be among the churches, and oversee 43 schools, with all the multitude of responsibilities that brings, and yet raise money as they would like to do. But the outlook is very hopeful, and they enter upon the new year with light hearts, trusting in God and the people for victory.

A fitting close to this great meeting was the public reception tendered the Bishops and members of the Committee. Though it was election night, and all the people were concerned about that, a large company thronged the vestries of St. Paul's Church. An orchestra furnished music, dainty refreshments were served, and at frequent intervals the election returns were read, patriotic songs were sung, and everybody was happy—unless some of the party in defeat were present, and, if they were, they kept their feelings well concealed.

It was a gathering that Manchester Methodists will always remember, and we feel sure the Bishops and the Committee will not soon forget the kindly offices of St. Paul's pastor and people.

#### Notes by the Way

—The presence of fifteen Methodist Episcopal Bishops was an interesting event for the people of this region. Without gowns or processions, but with a thoroughly democratic spirit, they went among the people and entered into the discussions of the Committee.

—Leading laymen from various parts of the great Middle West are surprised to see the beauty of our New England, and the enterprise among us.

—No color line in the meetings or in the social relations. The brethren in black were not only well received, but with enthusiasm, and leading citizens asked that they might be introduced.

—The skill of Mr. E. H. Thompson, of Lebanon, was seen in the delightfully arranged luncheon. Never was anything of the kind in the city more tastefully planned and carried out. The ladies of St. Paul's Church were in evidence behind the scenes, where the work of preparation was carried on, and the young men of the congregation, with their white jackets, were the genial waiters at the tables. Certainly this could not have been a greater success.

—The *Western Christian Advocate* was distributed during one of the sessions, when Bishop Walden wanted the attention of the members, most of whom were reading. His gentle reminder quickly put every paper out of sight.

—The decorations of the vestries were the finest the Committee have ever had. For the general success of the gathering great credit is due the pastor, Rev. Edgar Blake, and his official board. They have worked early and late that there might be "no hitch in the proceedings"—and there was not.

—The members of New Hampshire Conference took advantage of these meetings to see and hear these representative men of the church. We noticed in attendance Presiding Elders Curl, Hitchcock and Sanderson, Revs. E. C. Strout, J. R. Dinsmore, D. C. Knowles, S. E. Quimby, W. F. Ineson, J. N. Bradford, W. J. Atkinson, C. H. Farnsworth, J. H. Trow, D. C. Babcock, C. W. Martin, J. E. Robins, J. L. Felt, Wm. Magwood, E. J. Pallouli, Irad Taggart, R.

K. Gamble, Wm. Woods, Wm. Thompson, J. W. Adams, E. C. E. Dorlon, Wm. Ramsden, A. L. Smith, Claudius Byrne, C. W. Dockrill, Wm. Warren, B. P. Wilkins, W. J. Wilkins, E. S. Tasker, G. A. Henry, and Geo. R. Locke.

—Rev. E. P. Herrick, of the New England Conference, was an interested listener, as was also Mr. Geo. E. Whitaker, publisher of *ZION'S HERALD*.

—Dr. W. H. Hickman, of Chautauqua, made one of the most vigorous speeches of the session in favor of the concentration of the work of the Society at a few points, rather than having so many places that were weak. He would "draw his pencil" through ten or twelve of the weaker places and make no appropriation to them. The Committee did not agree with his thought.

—As another bit of freedom from the close work of the Committee, they were invited to go through the great Amoskeag Mills, the largest cotton mill in the world. Quite a large number embraced the opportunity, which is not likely to come to them again very soon. This great corporation has on its pay-roll 8,000 persons, and turns out more cloth each year than any other mill in existence.

—One of the speakers told of the pitifully small salaries paid in some of the Southern Conferences, saying that we did not know what poverty was—that there were men there getting only \$500. This writer wishes he could assure every man in the New Hampshire Conference that amount; for there are a goodly number of faithful servants of God, doing hard and excellent service, and getting not more than \$300 and house; and not all the \$300 is cash—part of it oftentimes is "calamity."

—Secretaries Mason and Thirkield and this scribe are leaving Manchester for Boston to attend the sessions of the General Missionary Committee. A great uplift to our people in information and inspiration for all these important connectional causes must result from these great meetings and the splendid reports which we know will appear in *ZION'S HERALD*.

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## General Missionary Committee

Continued from page 1461

moved that they go on and make their appropriations on the basis of what they had, and not anticipate any scaling down process here, such as would undoubtedly have to be done with the home work.

Dr. Tipple said that what he tried to show was that the smaller sum available for foreign work was not due to any over-appropriation for home work. He only wanted to show that it was due to the setting aside of larger sums than usual for other purposes. He did not urge that the appropriations for other purposes be cut, but that the difference between the sums recommended by the Committee, and that actually allowed for that purpose, viz., \$11,000, be used.

Dr. Leonard did not accept Bishop Fowler's figures and statements; a repetition of his statements did not make them true. There was a cut in the funds available, notwithstanding. A committee could easily clear up the matter by reporting tomorrow morning, and enabling us to go intelligently. He abominated the idea of going on in this way — appropriating far beyond ability to pay, as had been done with the domestic work, to the great injustice of some of the work.

Dr. Goucher wanted to correct Dr. Tipple's figures. He showed that the figures should be \$72,974, and some of the missions had not reported. This error was due to Dr. Tipple's misunderstanding in not adding certain other items, therefore the figures were not correct. The pleas before the Committee on property aggregated \$175,000, and had to be scaled down to \$75,000. There was no margin to speak of. The statement has been repeatedly made that the foreign work has had an increase, and he thought this would remove any such impression. The appropriation this year for foreign work was \$701,000 as against \$711,000 last year. The appropriation this year for home work, including cities, was \$568,000, while last year it was but \$549,000 — over \$18,000 increase, or 3.25 per cent. advance this year.

Dr. Maveety moved at this point, as a substitute for all before the Committee, that the rules be suspended for the purpose of reconsidering that part of the appropriations under the head of "Miscellaneous." Bishop Foss seconded this motion. After some debate, Dr. Jackson moved the pre-

vious question, and it was ordered. Dr. Maveety's substitute was promptly passed by a vote of 37 to 1.

Bishop Andrews then suggested a committee to consider what should be done.

Dr. Buckley thought they ought to finish the matter tonight.

Bishop Wilson made a motion to reconsider.

Dr. Buckley moved it be laid on the table, but it was not seconded. The question, therefore, came up to reconsider.

Bishop Andrews moved that a committee be appointed.

Dr. Buckley thought the business ought to be settled at once; there were only a few items to be considered, such as the Incidental and Contingent Funds and one or two others. He urged that it should be done then, and not wait for a committee to report.

Dr. Carroll said it would be difficult to secure such a committee for immediate action, owing to the Bishops' meeting to be held that evening; it ought to be done at once.

Bishop Foss moved that \$15,000 be taken from the Contingent Fund and applied to foreign work.

Dr. Tipple offered, as a substitute, a motion to take \$10,000 from the Contingent Fund and \$5,000 from the Incidental Fund, and apply it to foreign work.

Dr. North suggested a transfer of \$7,500 from the appropriation to cities to the foreign work.

Bishop Fowler said the motion already made could carry, but if they added any more to it, the demands would pile up from other parts of the field so as to make it impracticable.

Dr. Buckley favored the transfer of the \$15,000, as it would equalize things.

The motion finally prevailed.

Bishop Foss moved that the appropriation, as amended, be now reaffirmed.

Dr. Trousdale moved that \$8,000 be taken from the appropriation to cities and transferred to the home work.

Bishop Hamilton moved that this be laid on the table, and it was done.

Great confusion at this time prevailed. Bishop Wilson finally obtained the floor, and suggested that before the matter was finally settled it would be well to dispose of the apparent surplus from the appropriation for cities, which Dr. North had mentioned as possible. Bishop Foss made the point of order that the subject now under discussion did not include the cities. The chair ruled the point not well taken, and Bishop Wilson in order. Dr. Buckley opposed Bishop Wilson's proposition, as the committee had not reported, and nobody knew that there would be a surplus. Again there was confusion, several clamoring for recognition. Dr. Nicholson moved the previous question. Bishop Foss' original motion was, therefore, put and carried.

The notices were then read, and adjournment followed.

[Concluded next week.]

## Notes

— Bishop Wilson made a very favorable impression during his visit to New England.

— The sturdy, vigorous form of Dr. Jackson, of Chicago, is noticeable in all the sessions of the Committee. Dr. Jackson is an active participant in the debates.

— Dr. S. W. Trousdale, of West Wisconsin, is one of the younger men of the Committee, and is an indefatigable worker.

— Dr. W. W. Van Orsdel, of Montana, is a new member of the Committee, and by his strict attention to business proved his fitness for the position.

— Dr. P. J. Maveety is one of the most alert and painstaking members of the Committee. He watches the figures closely, and untangles

many a snarl into which the Committee has fallen.

— Among the grand inspirational moments of the sessions was the masterly address of Bishop Warren upon "Missions in the East." Those who were privileged to hear him will never forget the occasion.

— "Grandest of men is Dr. J. F. Goucher." Thus we feel when we see and hear him on this supreme cause. But there is the form of another, the sweet, gracious, consecrated face of that "little woman" whom we always tenderly behold when we see him. Who can measure the service that together they rendered to missions?

— It was the late Alden Speare, so long a member of the Board of Managers and a princely giver to missions, who first suggested that the General Missionary Committee itinerate for its annual sessions. How great the good that has resulted from his wise suggestion!

— Bishop Goodsell pleaded for our mission in Korea as eloquently as if it was his local diocese.

— Though Dr. Buckley speaks often, he always has something to say, says it briefly, and so attractively that he is listened to with delight. He is incomparably the greatest platform speaker of the day.

— Bishop Thoburn is the best representative of missions in our church. Simple, luminous, constraining, he is deeply revered and beloved by all.

— Treasurer Eaton has always been a hard-headed and forceful advocate of special fields and needs, but his trip to Oriental lands gives him a personal knowledge of existing needs and situations that enables him to speak with even greater intelligence and power.

— Dr. George B. Smyth, of the Pacific Slope, knows whereof he speaks. He believes in going to the bottom of things and trusting the people with the whole truth, and he is prophetically and tremendously right.

— Recording Secretary Benton received a hearty welcome, as he always does when he returns to New England.

— Bishop Fowler, who never speaks without saying something, was badly misquoted by the daily press. He was charged with saying that he would "give the Mormons hell," when he only quoted a sentence from Bishop Kingsley to the effect that "he would preach hell" — that is, penalty for evil doing; and Dr. E. S. Tipple, of New York, was likewise reported as indulging in severe criticism upon the acts and motives of some members of the Committee, when in fact he never said anything of that nature.

— Bishops Andrews and Foss spoke with all their old-time clearness, conviction, and force.

— The coming layman in our church in the cause of missions and many other important interests is J. R. Mott. He knows things, is splendidly balanced, has no personal schemes, and is profoundly interested in bringing in the kingdom.

— When Bishop Goodsell, in fittingly tender terms, made a motion that Drs. W. R. Clark and Daniel Steele be invited to seats on the

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platform, it was touching to see Rev. Dr. W. H. Haven, who was sitting near the former, lead our "white-haired saint" to a seat. Two more revered and deeply beloved ministers cannot be found in the entire connection than Drs. Clark and Steele.

— The relative needs of the home and foreign fields are ably championed by Dr. Leonard, Treasurer Eaton, Dr. Goucher, and Bishop Thoburn, representing the foreign work, while Bishop Fowler, Dr. Buckley, Dr. Maveety, and Bishops Walden and Mallalieu are valiant fighters for the home work.

— Editorial representatives were present as follows: Dr. J. M. Buckley, *Christian Advocate*; Dr. Levi Gilbert, *Western Christian Advocate*; Dr. C. W. Smith, *Pittsburg Christian Advocate*; Dr. D. D. Thompson, *Northwestern Christian Advocate*; Dr. C. B. Spencer, *Central Christian Advocate*; Dr. S. J. Herben, *Epworth Herald*; Rev. R. E. Jones, *Southwestern Christian Advocate*; Dr. A. J. Nast, *Christliche Apologete*; James R. Joy, assistant editor *Christian Advocate*; Rev. F. M. Morgan, *Zion's Herald*.

— The following missionaries were present: Rev. and Mrs. D. S. Spencer, Japan; Rev. G. F. Draper, Japan; Rev. F. D. Gamewell, China; Rev. and Mrs. James B. Robertson, Africa; Rev. James Lyon, India; Rev. H. Olin Cady, China; Mrs. J. B. McGill, Africa; Rev. H. E. Ball, Africa.

— An interesting feature of the Missionary Committee meeting was the Missionary Exhibit in the vestry of Park St. Church. The exhibit was under the supervision of Miss Florence Young and Miss Bessie Brooks of the Mission Rooms, New York—perhaps the most complete ever seen in New England, modeled closely after those shown in Philadelphia and Los Angeles. There were curios from the various mission fields; photographs and printed matter illustrating every phase of mission work; idols, hideous and grim; weapons, domestic utensils, clothing, hats, and shoes, native embroidery from China, Japan and India; carvings, paintings, native woven cloths, etc. These were shown to interested throngs, while returned missionaries gave frequent lectures concerning their various fields.

— In connection with this exhibit daily noon meetings were held, with addresses by Bishops, returned missionaries, and others. The opening session Wednesday noon was held in the auditorium, and was addressed by Bishop Warne and Bishop Thoburn, who spoke most interestingly of the work in Southern Asia.

— Sitting quietly in the church, listening to and permanently absorbing everything, unknown and unobserved, modest and unpretentious to an extreme, small in stature but large in plans and activities, was the man who has become one of the most effective and far reaching forces in the missions of our church—Mr. Charles H. Fahn, missionary editor, bureau of information, and press agent of the Missionary Society. He is the man who gathers the intelligence, fresh and up to date, and promptly furnishes it to the Methodist press for publication. He is the man who has collected photographic material and made a missionary literature for the Society, which is available to the Methodist press, to ministers, or to anybody who desires it. He has become an indispensable and permanent helper in the cause. Let all who wish aid in the work of missions write to him at 150 Fifth Ave., New York city.

— Among the ministers from New Hampshire were the following: Revs. J. E. Robins, H. D. Deetz, E. S. Tasker, John T. Hooper, F. O. Tyler, O. S. Baketel, G. M. Curl, Roscoe Sanderson, J. M. Durrell, C. U. Dunning, James Noyes, J. R. Dinsmore, John Cairns, E. C. Strout, J. N. Bradford, William Warren. And from Maine: Revs. T. F. Jones and wife, D. B. Dow and wife, I. H. W. Wharf, and wife, S. A. Bender, C. F. Parsons, J. A. Corey, B. C. Wentworth, W. S. Jones, G. R. Palmer, J. R. Clifford, W. Canham and wife.

— The distinguished men and women who are in attendance upon the General Missionary Committee meetings and the doings of the Committee have been of special interest to Lasell Seminary, as the young women are kept posted on the great missionary movements of the age. On Tuesday evening Dr. and Mrs. D. S. Spencer, of Japan, were guests of the school. After dinner Dr. Spencer met the students in the chapel, where he gave an intensely interest-

ing address on the relation of Japan to the present war. On Saturday evening Bishop Charles H. Fowler was the guest at dinner. When the Bishop entered the room the entire student body arose and gave the Lasell cheer. After dinner all repaired to the chapel, where the Bishop listened, evidently with great interest, to the singing of Lasell songs.

— T. D. Collins is the greatest giver to missions in the world. His regular contribution is \$10,000 a year, and he gives thousands beside in special gifts. He has given \$10,000 to special work in Mexico and South America. He has built churches and schools in these missions that have helped wonderfully. The first Protestant church in Mexico is at Pachuca. It cost \$17,500 gold, and is a product of the seed-sowing of a gift of \$500 by T. D. Collins. This is only a specimen of his work. Twenty-five years ago he thought he would retire, but God called him, he says, to continue his business, and make money for the kingdom of Christ. And he is doing it. God has greatly prospered him. Do not flood him with begging letters. His passion is to work through the regular channels of the church.

— The personnel of our Episcopal Board is strikingly impressive. The average age has been lowered several degrees, and the fresh, vigorous presence of such men as Berry, Wilson, Spellmeyer, Burt, and McDowell gives great promise for the coming quadrennium.

— Mr. John B. Mott, the vigorous young leader among the young people of the colleges, is an interested member of the Committee.

— No man on the Board is listened to with greater interest and respect than Dr. J. F. Goucher, president of our magnificent Woman's College of Baltimore. He is a member of wide experience and observation, having visited most of our great mission fields, thus viewing the work at short range.

— While lacking the spectacular features of the recent Episcopal Convention, the gathering of the Missionary Committee was marked by deep earnestness and businesslike procedure. Methodism is intensely practical, and the presence of the able laymen of the church, who give strict attention to all the business which comes under their supervision, insures most practical and businesslike dealing with the great questions that are considered.

— Bishop Cranston's keen thrust at Dr. Buckley was greatly enjoyed by the Committee. Referring to the probability of early adjournment, he said this would not likely be until Tuesday. Last year, he said, we adjourned on Monday, owing to a providential absence, which is not with us this year. This was a reference to Dr. Buckley's absence at Omaha, last

When Chilled to the Bone  
**Painkiller** (Perry Davis)  
is needed to prevent colds  
and to ward off Disease

year, and the laughter was so prolonged that it was with difficulty Bishop Cranston was able to proceed.

— Bishop Spellmeyer has a magnetic presence and a splendid voice. Despite his silvery hair, he is one of the youngest and most vigorous of the Board of Bishops.

— Judge G. G. Reynolds, of Brooklyn, one of the lay members of the Committee, is a careful observer of affairs, bringing all the powers of his legal mind to bear upon the intricate questions that continually came up for discussion.

— Strong, massive, vigorous, and magnetic in appearance, Bishop H. W. Warren delighted a congregation that filled to the doors the old Bromfield St. Church. His resonant voice charms his hearers; his logical and forcible presentation of his subject was magnificent. His wit is keen and sparkling, and breaks forth spontaneously.

— Bishop and Mrs. Hamilton received an affectionate and enthusiastic welcome, as they always do when they come to New England.

— It still remains true that there is but "one McCabe" in the church. Though a Bishop, and justifying his election, there are thousands in the church who involuntarily call him "Chaplain" McCabe. He is of the people, and carries them with him. He has evoked more benevolence in the church than any other one man. The \$100,000 which T. D. Collins gave to missions at the Cleveland Convention he credits to Bishop McCabe's suggestion and solicitation.

— Among the new members of the Episcopal Board we heartily predict a large field of usefulness for Bishop Wilson. With no pretence and with a modesty that would make all self-exploitation impossible, are qualities of heart and head which are to make him potent and very serviceable to the whole church. Deeply devout, alert, open-eyed to everything, thoroughly self-poised, fearless, and very brotherly, and only intent upon doing his whole duty, he will become a veritable pillar in our Zion.

— Splendid reports reach this office from the sermons and addresses of the Bishops, editors, and other members of the Committee delivered on Sunday.

— First Church, Somerville, which listened to Dr. D. S. Spencer of Japan in the morning,

Continued on page 1480

## SWIVEL and SWING



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## THE CONFERENCES

## MAINE CONFERENCE

## Augusta District

*Kent's Hill and Readfield Corner.*—We left our home on Friday morning, Oct. 28, at 6 A. M. on stage to Hartland from St. Albans, thence to Waterville via train, and stopped off at Readfield. Here we met the genial pastor of Kent's Hill charge, Rev. H. A. King, who took us to Readfield Corner, where we halted at 11 A. M. and organized a quarterly conference, after which we rode to the hill and took dinner at the parsonage, where the good pastor's wife had prepared sumptuously for us. It will be remembered that this is our first trip in ten weeks, having been detained at home with facial paralysis, from which we have partially recovered so as to take up our work in a small way. We are thankful to God for so much of a deliverance from the enforced rest, and thankful to the brethren who have taken care of the work in our absence.

At the Hill we held the quarterly conference at 4 P. M. Here we found everything in working order. At Readfield considerable repairing and improvement in the chapel was noticeable. New steel ceiling, frescoing, tinting, and filling of the floor, with some other touches, have made this place of worship very attractive, all at an expense of \$250. New pews are in the mind of the members in place of settees, in due time. The pastor reports good congregations both day and evening, an increase in the Sunday-school, and good interest in the evening service. At this place dwells Rev. J. R. Masterman, a veteran in the cause of Christ and the hero of many a battle on well-fought fields in moral conflict with the arch-enemy. He is hale and hearty, and but for the rheumatic trouble, which makes him very lame, he would be equal to good solid work for the Lord on another charge. May the dear Lord spare to us for a long time our veterans of the Cross!

At the Hill, the pastor, Rev. H. A. King, is making his presence felt among the students and with the citizens. Since his going to this charge, a Sunday-school has been organized as a church school, with Dr. C. W. Brown as superintendent. The Seminary also has a school, and both are progressing finely. The Epworth and Junior Leagues are doing well. The pastor reports all services well attended and religious interest good; several conversions, baptisms, and 10 taken on probation. President W. F. Berry has a light heart; and well he may, for the school this fall has a large increase over many years past—now numbering 175, with more in view. An excellent term thus far is reported, and the pastor states that it is a fine school, with a very intelligent class of students. We are glad of these things, and are hoping and praying for more of the same growth until the school comes back to its old-time numbers. We congratulate pastor, president, church and students, for the apparent success on all lines.

*East Livermore.*—After the quarterly conference we jumped into the wagon with Rev. C. O. Perry, and rode six miles to East Livermore, landing at the parsonage door. Another good wife of a pastor had supper in waiting for us, and here we tarried for the night. Next morning (Saturday) we called to see Rev. J. P. Cole and wife for a few moments, and found them, as usual, very happy in their declining years, although Mr. Cole is quite feeble and does not go away from his home, except on special occasions. He has a large flock of hens, which afford him great comfort in their care. He goes to the store and post-office, which are near at hand, but seldom attends church, which is a half mile away. His noble wife, however, attends regularly, and is quite well and smart for a lady of her age. At 10.30 we went with the pastor and wife out to the station two miles distant to dinner with A. D. Cole (son of Rev. J. P. Cole) and family, and here we held the quarterly conference at 1 P. M. As has been the

case ever since Mr. Perry came to this charge, the people are well satisfied with the pastor and his wife, with (is it not quite wonderful?) "no complaints" about either.

At North Fayette, another part of the charge five miles from the parsonage, a good work was done in vacation time last August. Ten souls were saved, resulting in an established weekly meeting, to which Mr. Perry goes every Friday evening. He holds his own class on Saturday evening at the parsonage. Pleasing reports came from the Sunday school superintendent, class-leader and pastor.

*Livermore Falls.*—At 8.38 we boarded the train for Livermore Falls, five miles away. Here we were met by the smiling pastor, Rev. S. E. Leech, and escorted to the home of the late Rev. W. H. Foster, where we were welcomed by Mrs. Foster. This has been our stopping place when in town for several years, and we were glad to go there again, although we sadly missed the smiling face and hearty welcome of Mr. Foster, that man of God and unwavering faith. On Sunday morning we found ourselves again in the church, facing a great congregation. What an inspiration we obtained from the opening exercises! It seemed as if nearly every one of the two hundred persons present repeated, read and prayed in concert, and the choir provided excellent music. Mother Foster and a few of the older people were present, but again we missed the familiar figure and presence of Mr. Foster. The evening service was an ideal one, for we had the Gospel in song, in exposition, in testimony, in prayer, and in the salvation of two or three souls, and a filled vestry. Prosperity is the watchword. The last of the month the evangelists, Hatch and Taylor, are to begin special services with the Baptist and Methodist churches, and the people are preparing for them with high anticipations for a glorious work. Rev. S. E. Leech has been away for three weeks in the woods and down to his place in Winthrop. While in the woods he shot and brought home a fine deer. Mrs. Leech is in poor health. She went to Boston for treatment, but has returned home without much improvement. All is moving pleasantly, and every department of the church is prospering. The Sunday-school, under the leadership of Frank Brown, is doing finely.

*Wayne.*—From Livermore Falls we went to Wayne, ten miles distant, and held the quarterly conference at 2 P. M. Monday, where we met the newly-appointed preacher, Rev. E. T. Adams, who has served this church only two months, but long enough to increase the Sunday-school three-fold, and the Sunday congregations in about the same ratio. The pastor, Rev. F. H. Billington, left the church the last of July by passing in his parchments and withdrawing from the membership in due form, and the last Sunday in August the present incumbent was appointed to fill out the year. Mr. Adams has so endeared himself to the people, that at the quarterly conference they gave him a unanimous invitation to serve them another year, and he has the matter under consideration until the last quarterly conference. We hope, for the sake of this church, he will consider it favorably. He lives at Winthrop, and drives back and forth, a distance of five or six miles. He looks after the interests of the church in every particular, and he and his wife (whom the people have come to love) are visiting from house to house, having been in nearly every home represented in the church and congregation. The people speak in the highest terms of his pulpit efforts. Surely they are on the upgrade, whereas, two months ago, nearly all were ready to close the church and give up the struggle. Thank God for the reaction! We are looking in full faith for a full restoration. All have confidence in the pastor's integrity, ability, and piety, which, under the circumstances, means a great deal toward the upbuilding of the church and the enlargement of the congregations. The Epworth League has taken on a new life, holding its weekly meeting with marked success. May the blessed Lord have a special blessing for the Methodist church at Wayne!

When the quarterly conference was over, we went with Mr. Adams to Winthrop, and thence by trolley twelve miles to Augusta, where we tarried over night at Hotel North, and after a refreshing sleep went with Rev. M. Kearney to North Augusta, four miles. As he lives in Augusta, there is, consequently, no one in the

parsonage at North Augusta, and there was no welcome from this source, as heretofore; but Mr. Kearney was equal to the emergency. Key in hand, we were soon in the parsonage, and at noon he had prepared a bountiful repast, with bacon, eggs, mince pie, coffee, etc., which was good enough for a king. At 1 P. M. we held the quarterly conference, and a pleasant hour it was. The roof of the church has been shingled, and large improvements are contemplated on the edifice—steel ceiling, paint, underpinning, etc. We honestly hope all will be realized. The work is going pleasantly and all are gratified with Mr. Kearney's administration. We were glad to find the officials of this country church so cheerful and full of hope and courage.

Afterward we returned to the city, and at 8 P. M. took the train for home, arriving at 6.30 the same evening. So ends our first trip—somewhat weary, but, we trust, none the worse for it.

**BRETHREN:** Just a word of exhortation. Please remember your privilege in presenting and taking subscriptions for ZION'S HERALD—the church paper of our fathers. Give it a chance with your benevolent objects, and please give the latter an early hearing! Thankful I am to be with you again. C. A. S.

## EAST MAINE CONFERENCE

## Rockland District

*Boothbay Harbor.*—The church life is most encouraging. Congregations are excellent. Forty cards pledging to begin and to live a Christian life were signed by Sunday-school scholars on and subsequent to Decision Day, recently observed. During the quarter 8 have been received into the church. On a recent Sunday, when the presiding elder was present, Rev. J. H. Gray baptized 4 young ladies, received 1 on probation, and 5 persons into full membership—one by letter. It was the pastor's privilege, also, to baptize and administer the sacrament of the Lord's Supper to the daughter of John Maroon at the home where for a long time she has been confined by failing health. Since that Sunday she has been called to her promotion in the heavenly home. Our sincere sympathy goes to the stricken parents. The church has been painted, and other improvements have been made. All bills are provided for. The chapel at West Harbor is building, and will be a fine acquisition. The Epworth and Junior Leagues are flourishing. A hundred Epworth Hymnals, No. 3, have been purchased. Class-meetings are growing in attendance and interest. A new class has been formed for converts, and is an encouraging feature of church work. The pastor was voted a vacation "if he desires to take it." But Mr.

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Gray says he does not see how he can spare the time. Better so than for the church to complain that the pastor seems to think more of vacation than of the needs of the people. We are forced to the conclusion that it is better for the church to think of the pastor's needs and desires than for him to think of them himself.

At the Ministerial Association recently held with this people resolutions of appreciation and condolence relative to the late Dr. L. L. Hanscom were passed, to be sent to the bereaved family and spread upon the records of the Association. An hour was devoted to impressive memorial services, in which tender and eulogistic words were spoken by Rev. J. H. Gray for the young men, Rev. C. W. Lowell for the intermediate class, and by Rev. A. J. Lockhart in behalf of the older brethren.

**East Boothbay.**—The church has been steel celled and painted within at a cost of \$450. Special revival work is soon to be undertaken. The quartet of "boys"—eighty years old and upward—remains unbroken, though Captain Race has suffered from a severe accident, in which several ribs were involved. He was doing as well as could be hoped when we saw him. May each of these "lads" see at least a half-score more of years! Seavey, Race, McDougall, and McGunnigle! The Epworth League, Sunday-school and class-meeting are doing well. "We are looking for good things." The pastor has gone to Washington County with dog, fish-rod and shot-gun for recuperation and partridges. Mrs. Hunter and little son have been absent several weeks at her paternal home in Alna.

**Southport.**—Preaching and Sunday social services are well attended. One has been baptized, and one received into the church by letter. The summer decline in Sunday-school has ceased, and an increase of attendance is in evidence. The interest is increasing, also, at the Cape. The new church is—yet to be built. The foundations for an ample, convenient and substantial structure are laid.

**Damariscotta and Damariscotta Mills.**—Pastoral work is a special object of Rev. C. H. Johonnett's activities. Weeks of special services have been held at the Mills with beneficial results. "Now for meetings at the Bridge." The aid of neighboring brethren is enlisted. The sub-district plan is telling for victory at many points on the district. May "Scotta" be stirred throughout her borders! Five new subscribers have been secured for ZION'S HERALD. Twelve 1904 Disciplines have been taken. The Sunday-schools are in promising condition. Mr. Johonnett is doing good work on this charge, according to all reports.

**Pemaquid and New Harbor.**—Rev. A. J. Lockhart, ever loyal, always true, and his good wife, a yoke-fellow indeed, with hearts ever in the Master's work, keep busy, and with substantial results. Fine congregations gather to hear this preacher of strong, evangelical, lucid, gospel sermons. The Sunday-school at New Harbor prospers, with marked interest. At the Falls "the Sunday-school is a problem." The parsonage was being finely improved with paint during the elder's late visit. Elect ladies of the Aid Society, including the pastor's wife, are deserving of large credit in these material tokens of growth. A Christian brother worthy the name—a summer visitor—offered to purchase Hymnals for use in the congregations at Pemaquid. The quarterly conference accepted the kind offer, with a resolution of appreciation and thanks to the donor. The new Church Hymnal will be obtained. The old fort at the Beach—the Jamestown of Maine—is being restored. The State has taken hold of the matter after so long a time. Antiquarians are glad. But antiquarians, and others with a scintilla of antiquarianism in them, are sorry, almost

heart-broken, because the State has set a man over the work that has no antiquarian sense. He "kens bracks an' mortar," and that is all. "He pulls things to pieces and slaps things together out of place." Hence the "tears." And we sympathize with the mourners. Oh, the pullness of the "pull" in politics!

**Zion's Herald, Disciplines.**—Some of the brethren have been pushing the canvass for ZION'S HERALD with good results. Brethren, will you not put yourselves into this matter and try to at least double your list? You can do no more practical work for the uplift of your people. Get the HERALD into every home, and the result will be more intelligence and more religion, better Methodists and better men and women. Carry a bunch of them for distribution every time you make pastoral calls. Do it for the sake of the church and your people and the superannuates of New England, and yourselves. There is more for the money in ZION'S HERALD than in any other paper in New England.

Some of the brethren have been calling the attention of their people to the church Discipline, and more Disciplines have been sold among church members on Rockland District than in many a long year. One brother sold thirty Disciplines among his people. Can't you do that, brother? You can try it. Some of your people have asked the presiding elder where they could get a church Discipline, and some of them do not seem to know that we have a Book Concern, and that 38 Bromfield St. is one of the depositories, and that Charles E. Magee would be delighted to hear from them or from the pastor in their behalf. Now, brother, if I did not think you would misunderstand me, I should say: "Wake up, brother, and get your people into line on some of these things!"

Send for a package of HERALDS to distribute and help in the canvass; send for a dozen or more of "the little black book" to sell to your people. As a result, your church will get a new lease of life, and have a larger, stronger, better life than it ever knew.

T. F. J.

#### Bucksport District

**Northport.**—Four services and a quarterly conference gave a fair opportunity to look over the work. Rev. H. P. Taylor, a student from Bucksport, is in charge. He teaches a class in Sunday-school at one point, and has a class for Bible study at another, in addition to his three services per Sunday. An improved report over last year will doubtless come up from Northport at Conference time.

**Harrington.**—Rev. J. W. Price and wife have been putting out herculean efforts here, and the ship begins "to feel the breath of life beneath her keel." Mrs. Price, however, has expended too much of her strength, and must needs go to the hospital for recuperation. Many signs of improvement appear: Salary nearly paid to date; \$55 expended on the parsonage; over \$100 laid out on the church; two new Sunday-schools organized; 417 pastoral calls made; and, best of all, in the midst of revival when we called. Rev. S. M. Bowles was assisting. We tarried two nights to help, meeting the Ladies' Aid Societies and holding quarterly conference in the afternoon. We came away very hopeful for Harrington.

**Machias.**—We put in a morning service only here, but superintended the Sunday-school, and drove to Whitneyville for afternoon service. Rev. E. V. Allen, the pastor, was away. A large congregation convened at Machias.

**East Machias.**—On our return from Whitneyville, Rev. E. A. Carter was on hand to take us to East Machias, where we preached to a fine congregation, mostly young people. This charge has had a legacy of \$4,000 left to it, the interest of which will soon be available. It was the gift of Rev. Henry Talbot. His library, also, has been donated and sent to the Methodist Episcopal parsonage. Mr. Carter is supplying Outler every other Sunday, in addition to his regular work.

**Pembroke.**—Rev. N. R. Pearson has made 500 pastoral calls, and is winning his way all over the charge. Congregations are filling the house at West Pembroke and Iron Works. The Sunday-school at the village is the largest in its history. The Ladies' Society is doing excellent work at Iron Works and at the village. There are four new ZION'S HERALD subscribers. We went to Ox Cove for one service—a new point to us—and spoke to fully 60 persons under twenty years of age. A new church, or exten-

sive improvements, is still in the air. A buoyant spirit of cheer and expectation characterizes every part of the charge. A revival seems not far away.

**South Robbinston and Perry.**—At Perry we made arrangements with the trustees to mortgage the property to pay off an obligation of twelve years' standing. How we pitied the less than half-dozen souls—aged and falling—who look to see the church go out entirely, perhaps, in another year. South Robbinston made the best showing yet. Rev. Harry Lee is accomplishing a good deal for so trying a field. On the old parsonage \$30 have been expended, and an equal sum on the church at the Ridge; and the end is not yet. We had the privilege of putting in part of an afternoon shingling on the parsonage roof. Two new subscribers to ZION'S HERALD are reported. A thousand dollars insurance was ordered placed on the church property. Mr. and Mrs. Lee are working hard.

**Eastport.**—En route for Eastport we fell in with Rev. H. G. McGlaulin and wife and Mrs. Robinson Flagg, returning from a camping trip. Others had been at camp with them, but had returned earlier. We did not preach. It was the Circle night, and after a very delightful quarterly conference, we joined the Circle at the home of Mr. L. W. Pine. Eastport is not behind in catching the spirit of the district. The pastor's salary was advanced \$100. Rev. H. G. McGlaulin reported 723 pastoral calls to date for the year. He also stated that fully half the debt of \$1,300 was covered by good subscriptions. Large congregations attend his ministry. A fire burned a poor man out of his home in Eastport not long since, and Mr. McGlaulin seized the opportune moment to start a subscription. As a result, some \$500 was deposited in the bank for building purposes, and the man faces the cold winter more cheerfully. F. B. Pine, son of L. W., was recommended for a local preacher's license. The widow of Rev. F. D. Handy still abides in Eastport, greatly beloved.

**Lubec.**—We dined at the parsonage, lodged at the elegant home of our old school-mate, Hon. J. H. Gray, suppered at the Trefrys in South Lubec, and lodged the second night at the home of B. A. Wells in West Lubec. At the Trefry home we were cheered by the sunny face and light heart of Mrs. Trefry's mother, now 91 years of age. Rev. S. M. Bowles and wife are fast gaining the affection of all Lubec points. The finances are well in hand for this time of year. Paint is bought for South Lubec church. Mr. Bowles' son, Lewis, will attend Bucksport Seminary this winter.

**Odds and Ends.**—Bishop Goodsell has consented to the transfer of Rev. C. W. Wallace from Bangorville, on the Bangor District, to Searsport, on Bucksport District.

Rev. S. O. Young writes: "I received 9 on pro



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bation yesterday. Jackson was with me last week, and did excellent work. We have organized a Junior League at the South, with 25 members."

Rev. Benjamin Hanscom (Stonington) writes: "Congregations increasing. Last Friday evening 30 were at prayer-meeting and 15 took an active part. Jackson did good work here, and, with God's help, I will carry it on." Amen! God bless our earnest young men!

It looks as though the beautiful stone church at Brewer might be dedicated by the first of January, 1905.

We dedicated Prospect Harbor chapel, Oct. 18, assisted by Rev. O. G. Barnard, of Sullivan, and the pastor, Rev. C. B. Bromley. It is a gem of a building and an honor to the place.

West Tremont expects to be ready for dedication soon after New Year's. Rev. D. M. Angel is pastor. FRANK LESLIE.

## VERMONT CONFERENCE

### Montpelier District

Wilmington and Jacksonville. — The pastor has engaged in union evangelistic services at Wilmington. The results were not large. At Jacksonville the work of repairing the church still goes on. In the vicinity of \$150 has been expended this summer.

Bellows Falls. — Report has it that the debt on our church, which has been allowed to remain too long, has at last been disposed of through the efforts of the Ladies' Aid. Most churches can do what needs to be done when a persistent and consistent attempt is made.

Randolph. — The pastor is taking a well-earned vacation of three weeks. Before he started, however, he was permitted to see the entire indebtedness on our church paid or provided for. Special credit is here due to the women of the church. The Ladies' Aid did its full share, the wife of the pastor worked and planned, and Mrs. Wells, by a generous contribution, made possible the desirable result. Some of this burden has been hanging over them for over five years. Now the slate is clean, all are happy.

Revival Services have been in progress in many places. Reports have been slow in coming in. Some conversions have been reported and a considerable quickening of the churches. There is yet time to do much.

Zion's Herald. — Pastors will not forget to take advantage of the special offer of ZION'S HERALD. Place it in as many homes as possible. Now is the time to move.

Personal. — The presiding elder has had a chance to test one of the Vermont hospitals. He is glad to know there are such institutions, but as sorry as any one for the ill which make their existence necessary. Unless the unforeseen happens, he will be doing full work from the time of this writing "until we meet again" in April.

W. M. N.

## N. E. SOUTHERN CONFERENCE

### Brockton and Vicinity

Central Church. — Parkin Chapter of the Epworth League had their usual restaurant at the "Fair." In three years they have cleared about \$1,500 in this legitimate way. Each day's work is opened with prayer. This chapter has paid its subscription of \$12.50 for the new edifice. At the October communion 6 united in full membership with the church and 3 upon probation. Rev. Julian S. Wadsworth, the pastor, is in perfect health again, and as successful as ever.

Bishop Burt is to speak before the Wadsworth class, at this church, Nov. 14. A general invitation to the public to attend has been given.

Rockland. — Rockland has had a refreshing summer season. The people remained at home and God sent rest to them in the form of a revival. Union meetings were held by the Methodist, Baptist and Congregational churches under the leadership of the Holy Spirit. Mr. S. W. Kenyon helped in the work. It was a practical, permanent work. Rev. O. H. Green is the pastor.

Brockton Heights. — There was a reopening of the Pearl St. Methodist Episcopal Church, Sunday, Oct. 23. Between \$600 and \$700 has been expended in a new ceiling, new carpet, and decorations for the church edifice. A new range has also been put in the parsonage. Rev. C. E. Mossman is pastor.

Cochesett. — Rev. W. B. Heath is on his ninth year here. He and his wife spent their vacation among the hills of Vermont, and were much benefited in health by the change. The Ladies' Aid netted 190 at their annual sale, Oct. 20. The vestry of the church has been whitewashed, painted and papered, greatly improving its appearance.

Brockton Preachers' Meeting. — Nov. 9 a symposium was held upon "Bringing Men to Christ." Rev. C. H. Ewer spoke upon "Truths to be Emphasized;" Rev. W. H. Butler, "Methods to be Emphasized;" and Rev. H. W. Brown, "Personal Preparation." Presiding Elders Ward and Coultas were present and took part in the discussions. Many laymen were present. Rev. L. B. Coddington, the newly-elected secretary, made an arrangement for the program for the winter meetings.

Reception to Bishop McDowell. — The laymen's meeting of Nov. 9, at Central Church, Brockton, was largely attended and gave great pleasure and inspiration to the two or three hundred Methodists attending it. This is the third time that this hospitable church has invited the neighboring churches to dine and talk together in the autumn. The occasion was made memorable, this year, on account of the presence of Bishop McDowell. A reception in the reception-room was given to the Bishop at 5:30 P. M., the pastor, Rev. Julian S. Wadsworth, and Mrs. Wadsworth receiving with Bishop McDowell. Representatives of our churches from the city and from the Bridgewater, Whitman, Stoughton, North Easton and the Braintree were present. At 6:30 o'clock all adjourned, to the music of the orchestra, to the commodious supper room. Rev. H. W. Brown invoked the divine blessing, after which Mrs. Frank E. Packard sang a solo. After the supper Rev. A. J. Coultas, presiding elder of Providence District, with felicitous words introduced Bishop McDowell, who spoke upon the importance of organized and personal Christian work. The speaker remarked, in beginning, that never in the history of the United States were so many people standing in the shoes of the Governor-elect as at that time! He then made a thrilling plea for an aggressive, consecrated church. The address was unique, full of humor, fresh thought, pathos, and unction. His appeal for evangelism was especially forcible. After the Bishop concluded, Mrs. Packard, the accomplished church chorister, sang another charming solo, and the presiding elder of New Bedford District, Rev. W. I. Ward, a former schoolmate with Bishop McDowell at Boston, was introduced. Mr. Ward very effectively presented the need of united, intelligent effort in the building up of our church life. After an announcement by Mr. Geo. W. Penniman in reference to Bishop Burt's visit, Nov. 14, the benediction was pronounced by Rev. S. E. Ellis, of Campello.

L. B. CODDING.

## NEW ENGLAND CONFERENCE

### Cambridge District

Newton Highlands. — Bishop W. F. Mallatt visited the home of Evangelist and Mrs. William J. Cozens at 68 Floral St., Newton Highlands, Saturday evening, Nov. 5, and baptized their four children, together with the children of their brother-in-law, Mr. Noble. There were also present during the ceremony Rev. and Mrs. C. H. Davis and Mr. and Mrs. N. O. Cline, besides the parents of the eight children baptized.

Newton Upper Falls. — Sunday, Nov. 6, was a

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day of special interest at this church. Rev. D. S. Spencer and wife, of Japan (parishioners of the pastor, Rev. O. W. Scott, twenty five years ago), spent the day with the church, Mr. Spencer preaching in the morning, and Mrs. Spencer speaking in the evening. Large audiences were in attendance, and the missionary collection was advanced 30 per cent. over last year. The services of these missionaries were greatly enjoyed. Monday evening following, the W. F. M. S. gave them a reception in the church parlors. Both Dr. and Mrs. Spencer made addresses, and exhibited Japanese curios. Dr. Spencer has been very busy during the ten days he has been in this vicinity, delivering addresses at Boston University, Somerville



(Union Square), Watertown, Newton Centre, Cambridge, and Tremont Temple. His knowledge of the Far East is very complete, and he presents the Eastern question in a most interesting and statesmanlike manner.

**Marlboro.**—The 76th anniversary was observed by a banquet, Oct. 26, given by the men. Two hundred sat at the tables. Thank-offering envelopes were given out, and returned with \$113 enclosed. On Sunday, Oct. 30, the pastor, Rev. L. W. Adams, was assisted by Rev. E. P. Herrick, a former pastor, who preached twice and in pleasing and happy manner. To clear up an old indebtedness and cover all necessities to the close of the Conference year, \$700 was raised. Several have been admitted to the church by letter and on probation, with a number of baptisms. Congregations are large.

**Lowell, St. Paul's.**—Nov. 6, the results of the pastor's work, assisted by the deaconess, Miss Springhan, were in evidence when Rev. G. B. Dean baptized 4, and received 6 on probation, 6 into full membership, and 1 by letter. A large delegation attended the missionary meetings in Boston. The spiritual work of the church is not suffering while preparations for the coming fair are in progress. Oct. 20, the Epworth League held a social at the home of Mr. and Mrs. J. Clark Glidden. Five new members were added to the League at the last business meeting.

#### Lynn District

**Lynn, Lakeside.**—A class meeting was organized about a year ago with fourteen members. Through the leadership of Mr. A. B. Corrin the membership has increased to 61. Oct. 25, the first anniversary was celebrated, at which 74 were present, and all, except nine, of the regular members responded to the roll call. The year's average attendance has been 23. Rev. E. A. Legg is the energetic pastor.

**Chelsea, Mt. Bellingham.**—The storm did not prevent a good congregation from greeting Bishop Earl Cranston, Sunday morning, Nov. 13. The Bishop spoke with great power, eloquence and force of logic, on missions. His word-pictures were vivid and intensely interesting. The address was comprehensive and convincing. The missionary collection was taken, which amounted to double that of last year. Rev. A. H. Nazarian is pastor.

N'IMPORTE.

#### Springfield District

**Northampton.**—This church entertained in royal manner the Epworth Leagues of the district on the afternoon and evening of Oct. 26. The program was a good one. Fifteen minute addresses by Rev. F. M. Estes on "Spiritual Life in the League;" Mrs. Ella C. Roe, "The Junior Society;" Miss Ruth G. Barr, "Mercy and Help;" and Rev. H. L. Wriston, "A Mission Class for each Chapter," proved interesting, instructive and inspiring. Rev. E. A. Blake, D. D., of Tremont Street, Boston, was unable to be present, but his place was grandly filled by Rev. A. L. Howe, of Wilbraham, who gave us a thoughtful and stimulating address on "Spiritual Growth and Work." Dr. Richardson, presiding elder, gave us some stirring suggestions on "The League's Need on the District," the most important being on "The League By and For the Young People." In the evening Judge Robert C. Parker, of Westfield, gave us an interesting and analytic description of the work done by the General Conference, and Rev. C. E. Davis spoke on some characteristics of Jehu which he thought might be imitated to advantage by all Epworthians. The

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welcome address by the pastor of the church was choice and chaste, as are all utterances by Rev. C. E. Holmes. The music of the convention reflected great credit on the choir of the Northampton Church. The officers of last year were re-elected.

C. E. D.

**W. F. M. S.**—The annual meeting of Springfield District Association, W. F. M. S., was held in Trinity Church, Springfield, Friday, Oct. 28. The absence of the president, Mrs. M. S. Merrill, who was detained by sickness, was much regretted. The district secretary, Miss Mary E. Gould, of Florence, had charge of the two sessions—10 A. M. and 2 P. M. Our Conference secretary, Mrs. C. H. Hanaford, was present, and was an inspiration to all to renew their exertions for better service the coming year. The memorial hour service was very impressive—Scripture reading by Mrs. C. H. Hanaford, and Mrs. H. L. Wriston following with an uplifting prayer. Pleasing solos were given by Mrs. H. M. Clapp and Miss Grace Sawyer. Luncheon was served in the church parlors, to the convenience and enjoyment of all. Mrs. L. L. Beeman was elected president of the district.

MRS. W. FAYETTE WHARFIELD, Rec. Sec.

### A Model Proclamation

From the Boston Post.

**G**OVERNOR BATES' Thanksgiving proclamation, issued yesterday, is so happy in its phraseology, so admirable in its spirit, and so reverential in its tenor, that it is reproduced herewith in full as better than any Thanksgiving editorial that could be written:

COMMONWEALTH OF MASSACHUSETTS.

By His Excellency John L. Bates, Governor—  
A Proclamation for a Day of Public Thanksgiving and Praise:

In accordance with an unbroken and honored custom, by and with the advice and consent of the Council, I appoint Thursday, the twenty-fourth day of November, as a day of thanksgiving and praise unto Almighty God. On that day may all the people join in praise for the abundance of the harvest reaped from our varied fields of industry; for the conditions of peace that fill the land; for the goodwill that binds us to other peoples; for the strength, courage and disposition that make the nation of which we are a part a power for good in the world; for the love of education, the respect for law, the desire for moral living, that possess our people; for the healthful employment that busies mind and hand; for the opportunity to labor in a Commonwealth where the work of each contributes to the welfare of all; for the religious spirit that holds us to the ideals of the fathers, that kindles hope in the human heart, that lightens the pathway of the future, that keeps our faces turned to the hills from whence cometh our help; and with our thanksgiving may there be mingled deeds of charity and kindness that the voice of our brother in need may have occasion to join in our song of praise.

JOHN L. BATES.

By His Excellency the Governor, with the advice and consent of the Council.

WILLIAM M. OLIN, Secretary.

God save the Commonwealth of Massachusetts.

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### CHURCH REGISTER

**W. F. M. S.**—The annual meeting of Cambridge District W. F. M. S. will be held in Broadway Church, Somerville, Thursday, Nov. 17. Sessions at 10.30 and 2. Miss Juliette Smith will report the General Executive, and Miss

**That Racking Cough**  
Positively Cured by **Allen's Lung Balsam**

Danforth will give an interesting address. Broadway, Somerville cars pass the church.  
MRS. JOHN A. STARR, Rec. Sec.

The Thanksgiving dinner table often necessitates replenishing parts of the service which have unavoidably disappeared, and the crockery stores are busy places at this season of the year. Jones, McDuffee & Stratton invite attention to an unusually large stock.

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**WANTED.**—Song-books for social services are greatly needed by some of our smaller churches. Also a bell for our church at North Amherst. If the reader can help to either, please communicate with the presiding elder, W. G. RICHARDSON, Springfield, Mass.

**ANNUAL WESLEYAN ALUMNI DINNER.**—The annual reunion and banquet of the New England Alumni of Wesleyan University comes on Monday, Dec. 5. The tables are to be spread in the Twentieth Century Club rooms, 14 Somerset St., Boston. An unusually interesting occasion is promised. The banquet is to take the form of an old-fashioned New England Festival Dinner, and is to be followed by a Family Conference upon the present status of the college. Every loyal alumnus is expected to be present. Reception, 5.30 p. m. Dinner, 6.30 p. m. A detailed notice will be sent by the secretary to each alumnus within a few days.

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## OBITUARIES

We are all here!  
Father, mother,  
Sister, brother,

All who hold each other dear.  
Each chair is filled — we're all at home;  
Tonight let no cold stranger come;  
It is not often thus around  
Our old familiar hearth we're found.  
Bless, then, the meeting and the spot;  
For once be every care forgot;  
Let gentle Peace assert her power,  
And kind affection rule the hour.  
We're all — all here.

We're not all here!  
Some are away — the dead ones dear,  
Who thronged with us this ancient hearth  
And gave the hour to guiltless mirth.  
Fate, with a stern, relentless hand,  
Looked in and thinned our little band.  
Some, like a night flash, passed away,  
And some sank, lingering, day by day;  
The quiet graveyard — some lie there —  
And cruel Ocean has his share —  
We're not all here!

We are all here!  
Even they — the dead — though dead, so dear,  
Fond Memory, to her duty true,  
Brings back their faded forms to view.  
How lifelike, through the mist of years,  
Each well remembered face appears!  
We see them as in times long past;  
From each to each kind looks are cast;  
We hear their words, their smiles behold,  
They're round us as they were of old —  
We are all here!

We are all here!  
Father, mother,  
Sister, brother.

You, that I love with love so dear,  
This may not long of us be said;  
Soon must we join the gathered dead;  
And by the hearth we now sit round,  
Oh, then, that wisdom may we know,  
So, in the worlds to follow this  
May each repeat, in words of bliss,  
We're all — all here!

— Charles Sprague.

Draper. — Joseph R. Draper, M. D., passed to the life above from his home in Westford, Mass., Sunday morning, Oct. 30, 1904, after a sickness of five weeks. His disease was typhoid.

Born in Dedham in 1862, the son of the late Dr. J. R. Draper, of South Boston, most of his life was spent in Boston. He graduated from Boston Latin School in '81, Williams '85, and Harvard Medical School in '88. He began practicing in South Boston, and was assistant at Carney Hospital and district dispensary physician for years until in 1890 he moved to Westford. Here he soon gained a good practice, and was daily growing in favor when in the midst of life his summons came.

He was raised in a Christian home, but made his first public confession of Christ while a student at Williams. He joined the church there, and when he returned to Boston he joined Park St. Church, where he was a member for years, subsequently moving his membership to St. John's Methodist Episcopal Church, South Boston, where he was a member of the official board for some time. On coming to Westford he joined the Congregational Church, and was an efficient helper in all its work, being chairman of its pulpit supply committee at the time of his death.

In 1890 he married Miss Nelly H. Packard, daughter of Liberty D. Packard, M. D., of South Boston. She, with two children — a son and a daughter — survives him.

His was a life of quiet service. Modest and unobtrusive, he sought to be a helper in the world's life and work. He was always doing kind and thoughtful things. He won the love and esteem of men and the sense of God's ap-

proval, and when he fell on sleep thus in life's prime a great company of sorrowing friends gathered to manifest their love and their grief.

Funeral services were held at the residence in Westford, Nov. 1, conducted by his pastor, Rev. C. C. P. Hiller, assisted by Rev. B. H. Bailey, of the Unitarian Church, and Rev. W. T. Perrin, presiding elder of Boston District. The interment was in Wayland.

Crabb. — Rev. George W. Crabb, son of George M. and Susan Crabb, was born at Newport, R. I., Dec. 17, 1853, and died at Oneco, Conn., Oct. 19, 1904.

At the age of fourteen years he was converted and united with the Thames Street Methodist Episcopal Church. He received a local preacher's license at Danielson, Conn., in 1888, was ordained a local deacon by Bishop Goodsell in 1893, and a local elder by Bishop Newman in 1897. In 1898 Presiding Elder Tirrell appointed him pastor at Gardner Lake, Conn., and he continued in the regular work of the ministry until his death.

Mr. Crabb was a man of strong faith, broad charity, and winsome manner. His sunny disposition and ready wit made him a delightful companion. His home was always a centre of social life, and his high moral principles commanded the respect of all who came under his influence. As a pastor he was wise, resourceful and energetic. Although he began to preach somewhat late in life, he was a faithful student, and his sermons showed the results of his study. He served Gardner Lake five years, Gurleyville three years, and Oneco and Greene three and a half years, and with good results in every case. This was especially true of his work at Oneco, where a long-standing debt has nearly disappeared, important improvements in church property have been made, souls have been saved, the church has been spiritually uplifted, and the whole community has been blessed by his ministry.

It is probable that his life was shortened by overwork. At any rate, his health showed signs of failure during the summer, and on the 10th of September he was stricken with apoplexy. For a time there was some hope of recovery, but he never fully regained consciousness. By his death multitudes lose a friend, the church loses a faithful minister of Jesus Christ, and the family lose a loving husband and father.

In 1870 he was united in marriage with Miss Ida B. Chapman, who survives him. Their home life was unusually happy. He leaves one son — Charles L. Crabb, of Brooklyn, N. Y. — and two daughters — Mrs. Eric Mitchell, of Gardner Lake, and Miss Nellie Crabb.

J. I. BARTHOLOMEW.

Billings. — One by one the saints of God who have dwelt on earth are going home to be with Him. Not all who die are saints, but some are. Mervila S. Billings was born in Bethel, Me., June 2, 1829, and died in Bethel, Nov. 2, 1904.

She was the daughter of William R. Hemingway and Phoebe Buck. Nov. 16, 1848, she married Lorenzo Billings. He was a Maine volunteer during the Civil War. Serving his country, he returned in safety, but died in March, 1878. How many of our veterans lived to get home, but lived not long! From this union there came, to continue to the present in life, two children — Mr. Fred Billings, whose residence is in Houlton, Aroostook County, and Mrs. Oriett Bean, who is the wife of Mr. Fred Bean, of Bethel. These children and their families deeply mourn the temporal loss of mother. They have, however, a precious legacy — the remembrance of a beautiful life. An example, worthy of the cynosure of every eye, has passed out of their mortal sight.

Mrs. Billings was, at the time of her death, a member of the Methodist Episcopal Church of Bethel Village. In early life she joined the Baptist Church, but in September of 1885 she took a letter to the Methodists, owing to her aversion to the Baptist doctrine of "close communion." She was beautiful in the church life. It is a true saying that she was an inspiration to her pastor. Ever loving the house of God, she grieved when her physical condition made it impracticable and well-nigh impossible for her to attend. Her mind was set on God, and, as more than once expressed to her pastor, she was anxious and prayerful for the conversion of all her dear ones. She longed to see them all actively serving the Christ she loved.

At last the end, for some time feared by her watchful guardians in the home, began to draw nigh. She suffered much in the last days, but up to the hours of unconsciousness she turned her thought to Christ and the hereafter. During the rallying moments of the last days she repeated the following lines at intervals: "I shall be waiting for you all;" "That will be a happy meeting;" "Saviour, Saviour, hear my humble cry! While on others Thou art calling, do not pass me by!" "Asleep in Jesus, blessed sleep, from which none ever wake to weep;" and other sentences of like nature. Finally she said: "I think I must go to sleep; I cannot keep awake any longer." So passed this Christian woman, this elect lady, to her heavenly home. Would that the end of all might be like these saints who sleep to wake in Jesus!

The funeral was at her home, the residence of her daughter and husband, Mr. Fred Bean. Many friends were present, and the floral offerings were profuse and beautiful.

F. C. P.

## W. H. M. S. Notes

— The presence of Mrs. Della Lathrop Williams, the corresponding secretary of the Woman's Home Missionary Society, at the late annual meeting in Denver, was an inspiration. One year ago she was unable to be present, and her absence was greatly lamented. This year — vigorous, wise in suggestion, fertile in resource, and confident in spirit — her presence was a source of strength to every member of the convention.

— By vote of the Board of Managers of the W. H. M. S. it was ordered that henceforth all independent work in the South be limited to a school year of eight months.

— The school year at Boylan Home, Jacksonville, Fla., has opened favorably. More have applied for admission than can be received. Miss Chalfee has been secured to act as superintendent in the place of Miss H. E. Emerson, and enters upon the work with anticipations of a successful year. Miss Chalfee, a former missionary to Mexico, is a sister of Rev. Dr. Chalfee, of Kansas City, Mo.

— Sibley Hospital, Washington, D. C., has grown from a capacity of fourteen beds to

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eighty-five. Last year 864 patients were treated, 386 of whom were emergency cases. At first only two of the city physicians were interested, but now 148 bring their patients to this excellent hospital, of which only words of praise are spoken.

— The Sanitarium at Colorado Springs, Col., was visited by a large number of the delegates and visitors to the late convention. It occupies a beautiful site, overlooking the city and affording a fine view of the mountains. Persons suffering from tuberculosis are to be received hereafter in this sanitarium. The atmosphere of quiet and peace which seems to belong to a deaconess hospital pervades this beautiful institution.

— The fiscal year of the W. H. M. S. ends July 31. The total receipts during the last fiscal year were \$377,070.94; disbursements, \$376,445.67.

— The membership of the W. H. M. S. makes steady increase. During the past year the increase in auxiliary members is nearly 5,000, in Circle members between 2,000 and 3,000, in Home Guards about 2,000, and about an equal number of Jewels. The fact that there was an increase in the General Fund, which is made up principally of membership dues, of \$17,000, indicates a much larger increase in auxiliary members than has been reported.

— Fisk Hall, the new building of Fisk National Deaconess Training School, Kansas City, Kan., is rapidly approaching completion. It stands on the ten-acre tract of land given to the Society by Mr. C. E. Schoellkopf. The building contains thirty-two rooms and is provided with all modern improvements. The cost of naming and furnishing a room is \$150; for furnishing one, \$50; naming a closet or door, \$25; naming a window, \$10. Miss Anna Neiderhiser, superintendent, 608 Everett Ave., Kansas City, Kan., will furnish any needed particulars.

— The year 1905 will celebrate the 25th anniversary of the W. H. M. S. It has been decided that the members of the Society make a noteworthy thank-offering during this year. In accumulating property, valued at above a million of dollars, during the past twenty-five years, a debt of nearly \$200,000 has been incurred. This is largely in the form of interest-bearing notes. The thank-offering will be devoted to clearing away this debt. An average of two and a half dollars from each member of the Society will accomplish this much-to-be-desired result.

— The Boston Medical Mission is doing a noble work among foreigners at the North End of Boston. Nine physicians are in attendance, and several missionaries and deaconesses labor among the foreigners in this crowded section. Dr. Harriette J. Cooke, the founder of this mission, is still its able superintendent.

— The Italian preacher called to Portland, Me., to see what could be done for the thousands of Italians in that city, preached ten days, and as a result twenty-six Italians begged for a permanent Christian service. The preacher turned to the Deaconess Home for help, and the deaconesses gladly responded. A Sunday-school has been organized, a religious service started, and industrial work for mothers and children will be begun very soon. It is very convenient to have a Deaconess Home in a community!

— Miss Emma V. Newnom, superintendent of the work for New Mexican women and children in El Paso, Tex., is greatly in need of a large reading chart for a primary class. Towels are also much in demand. Auxiliaries or friends may be able to supply these needs at an early day, and such action will be greatly appreciated.

— Mrs. Anna Kent, secretary of the Bureau for New Mexico (Spanish), makes a special appeal to auxiliaries which have pledged to the work in New Mexico not to neglect the gathering and sending on of the funds until the end of the year. Let them be paid as early in the year as possible, since money is needed to pay the bills for living expenses every month. Such pledges, if not paid before the end of the fiscal

year, cannot be applied to the purpose for which they were designed.

— House supplies are needed in the settlement work established at West Jacksonville, Fla., by Miss Ada R. Ingraham. Money for scholarships is needed; also supplies for sewing band, clothing of all kinds, tablespoons, garden seeds, bedding, towels, etc. A hanging lamp for a night class, which can be bought in Jacksonville for about \$3.50, is greatly needed; also screens for doors and windows, and ditching for sanitary drainage. Any individual or auxiliary that can help, even a little, in any one of these directions, is asked to write to Miss Ada R. Ingraham, R. F. D. No. 1, Jacksonville, Fla.

— The traffic in Chinese girls on the Pacific Coast has been almost stopped, largely through the efforts of the women missionaries of our own and the Presbyterian Church. Miss Marguerite Lake, who labored several years among the Chinese in the rescue work, has now been transferred to the Japanese work, where her presence is needed, as the Japanese girls are now being lured to this country under false pretences. Miss Lake visits the incoming steamers, and has already rescued many Japanese girls from a fate worse than death.

— The building and carrying on of the Aldrich Memorial Deaconess Home and Training School, Grand Rapids, Mich., has been a work of faith and love. Mrs. Aldrich, the wife of a noble minister of our church, bereft in the loss of her husband, determined to erect this Home in his memory and devote the remainder of her life to training young women for Christian work. Frail in health, but of a spirit which takes small account of obstacles, she has gone forward persistently, and already many noble young women are serving God and the church because the helping hand of this delightful training school has been extended to them. She not only trains workers for the Home in Grand Rapids, but each year furnishes several to the general Society. Scholarships—\$100 a year—are greatly needed, since there are always excellent young women who cannot take the training but for help. Any one who feels drawn to assist in this noble work may address Mrs. W. J. Aldrich, 401 Lyon St., Grand Rapids, Mich.

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## Banquet and Reception

Continued from page 1458

form. The reception committee were William M. Flanders, H. D. Degen, Silas Peirce, Rev. Charles A. Littlefield, C. W. French and Fred H. Vickery.

### Notes

— It was a notable banquet in every respect, interesting and inspiring — an occasion never to be forgotten by those privileged to be present.

— All the addresses were unusually fine, fitting, convincing and impressive. Not a sentence or word was uttered that it would have been better to have left unsaid. The people listened with eager intentness, now convulsed with laughter, and now impressed to tears.

— The president of the Union has now, in his second meeting, fully established a reputation as a model presiding officer. Modest, brief, pertinent, most happy in characterization, he is giving splendid satisfaction.

— Governor Bates really outdid himself, and that is saying very much. While the brief address was impromptu, it was ideally perfect. He was in the best of humor, as he showed not only by what he said, but by the smiles which lit up his countenance. It was gratifying to watch the faces of Dr. and Mrs. L. B. Bates, who sat upon the platform, and of the two sisters, who were near while the Governor was speaking and receiving such affectionate and enthusiastic consideration.

## General Missionary Committee

Continued from page 1473

and to Bishop Moore on China in the evening, claim that they had the "two best missionary addresses ever heard in their church."

— Bishop Cranston knows the whole West as but few Bishops do, and thoroughly understands the leprous Mormon problem. These facts gave tremendous emphasis to his characterization of this plague-spot on our civilization and politics.

— There is a peculiar feeling in New England in regard to Bishop McDowell, and especially in this city. It is felt in a most hearty and brotherly sense that he understands us and belongs to us. He is always assured of a home welcome when he visits us.

— Pacific Division of the Missionary Society, which includes the Conferences and Missions in California, Oregon, Washington, Idaho, Utah, Nevada, and Arizona, increased its missionary contributions in the past year by \$6,491.48 over the previous year. The two California Conferences gave between them the past year \$33,600.07, which is double what they gave in 1901. This division is under the able supervision of the assistant secretary, Rev. George B. Smyth, who has many personal friends in New England.

— Bishop Walden said: "I understand we are working under a five-minute rule." "We are not working at all," interjected Bishop McCabe, during one of the discussions, which provoked great laughter, which was turned somewhat on Bishop McCabe when Bishop Walden replied: "Some do not work at all,"

referring to the Bishop's attention to his correspondence, in which he was usually engrossed during the debates.

— Speaking of Kansas, Bishop Foss said he considered it the most Christian commonwealth in all the world — a high compliment from a competent observer, which was heartily endorsed by other members of the Committee.

— In his statement as field secretary, Dr. J. C. Floyd said: "In the Cincinnati Division the tide is rising. The missionary spirit is abroad, the interest of the people in world evangelization is increasing, and there is a steadfast purpose among presiding elders and pastors to keep pace with the forward movement of the church. The 600,000 Methodists in this division can be depended upon to 'go forward.' A goodly number of districts are supporting missionaries through their Epworth League chapters, and the number will increase."

— One of the interesting figures of the convention was Rev. Dr. A. W. Rudisill, of Madras, a native of Baltimore, who is doing some remarkable things in India in connection with the printing press. He is getting out missionary literature there in five or six different dialects, and has taught some of the natives to make the necessary type molds. Recently he took a special course in photo-engraving at Baltimore, permission being granted by the local labor union, and he has now introduced this process as a part of his propaganda in India.

— At the invitation of Dean W. F. Warren the Missionary Committee voted to go as a body to the School of Theology on Monday afternoon. The pressure of business prevented this, however, and, instead, a committee consisting of Bishops Joyce, Thoburn, Hartzell, Burt and Harris, represented the General Committee. A large congregation of students awaited their coming. Dean Warren introduced the exercises in a most felicitous way, bringing out the fact that the School was the first institution of the kind to offer a regular course in missions, and to require the pursuit of such a course as a condition of graduation.

Inspiring addresses were then delivered by Bishop Joyce in the interest of South America, Bishop Thoburn for India, Bishop Hartzell for Africa, Bishop Burt for Europe, and Bishop Harris for Japan. None of the speakers, however, confined himself to the country for which he was appointed to speak, but each gave expression to missionary ideas suitable to the work in all lands. Particularly was this true of Bishop Thoburn, who gave some most interesting pages from his own experience. The entire occasion was one well adapted to accomplish much for the cause of missions by awakening enthusiasm for the work both among the student volunteers in the school, and among those who will be future pastors in their native land.

## "Battle of the Billboards"

THERE is no good reason why the forces of evil should have all the good advertising, and in Paris the head of the Department of Charities came to the conclusion some time ago that it would be an excellent idea to fight intemperance with public placards. In all parts of the city of Paris, accordingly, were conspicuously displayed, among other official notices, posters bearing the striking heading: "Alcoholism — Its Dangers." Underneath were various specifications, on the best of medical authority, as to the destructive effects of strong drink. These placards aroused the bitter opposition of the liquor-dealers, and so ensued a veritable "Battle of the Billboards," as it has been aptly called. The course pursued by the chief of the Department of Charities was severely logical. Since rum and gin fill the public institutions, and thus add to the financial burdens of the average taxpayer, who may be a temperance man, it is right that the Government should take official means to combat the use of those expensive and destructive stimulants. Bad as alcohol is, the impurities associated with its manufacture in many cases are even worse. If alcohol is a thief of the brains and fortunes of men, what kind of a felon must be adulterated alcohol? Surely a rogue of the State prison stripe. Battle against the beer-keg, war against the wine-cup, save America from the saloon! There is no logic in the rum traffic which can rightfully appeal to any American citizen. Do what you can to lessen the demand for intoxicants in the country. Above all, see to it that the children are not caught in the meshes of the saloon traffic, as so much plastic material out of which may be manufactured by wholesale the drunkards of twenty or thirty years hence.



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